

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

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CHRIST THE KING: ALTAR CROSS, NEW YORK CATHEDRAL

In this issue, representations of modern Anglicanism's contribution to religious symbolism are depicted from churches in New York, Southern Ohio, California, and Florida, (p. 5). This year the Feast of Christ the King coincides with Youth Sunday and is followed immediately by All Saints Day and All Souls' Day.

STRICTLY BUSINESS

THE MAN OF ALASKA, Bishop Jenkins' fine story of the life of Peter Trimble Rowe, is to appear December first. It is going to be the handsomest book we've turned out in some time—what with about 350 pages, sixteen of them pictures in the life of "the Trail-Musher," and a jacket by a famous artist. I'm sure every Churchman is going to want to read it, not only because it is the story of Bishop Rowe's life, but also because Bishop Jenkins, who himself served for years in Alaska, has done a splendid job. The book has a pre-publication price of \$3.25, and after publication the price will be \$3.75.

Early this month, when both Bishop Jenkins and I were in Cleveland at General Convention, we spent many evenings going over the proofs of the book; and I think Bishop Jenkins spent a good part of his days questioning old friends of Bishop Rowe in an effort to clear up dates and other matters that needed checking. Bishop Jenkins has put a great deal of time into the book, and I believe the result worth the effort.

* * *

THE DOG picture in this column last week was there because Miss Dorothy Hahn, Sayreville, N. J., happened to have a film that fit my camera and a camera that fit the film I had. We exchanged, after she had read here that I couldn't buy the right film.

This brings to mind a possibility. There must be, in this day when so many articles are so hard to get, many Churchmen who have hard-to-get articles they'd like to exchange. Perhaps Marie Pfeifer, our business manager, can work up a classified advertising section that would make exchanges possible.

* * *

THIS communication, signed A Southerner, came from New York City not long ago: "The mystery deepens! For the past eight years I have been in and out of the Morehouse-Gorham store, but never have I seen a copy of the *Southern Churchman* there," referring of course of Phil Fey's mystery, of which I spoke in our issue of October 3d. Phil had found a copy of *Soviet Russia Today* in the magazine rack "which never before had held anything except politically circumspect publications such as *THE LIVING CHURCH* and the *Southern Churchman*." After talking again with Phil, I'm afraid A Southerner has me. I couldn't have said the *Witness* and left in the adjective circumspect. I wonder if the *Churchman* would have been all right?

Leon McCauley

Director of Advertising and Promotion.

General Convention

TO THE EDITOR: Your readers are much in your debt for the Christian way you handled the news and the issues at General Convention. You displayed more interest in God's truth than in scoring a partisan victory. You impartially presented pictures and sketches of leaders on both sides of controversial questions. You reported and printed speeches which both upheld and were contrary to your own position with equal courtesy and equal amount of space. The Catholic Movement in our Church is indeed fortunate. Thank you.

(Rev.) WHITNEY HALE.

Boston.

TO THE EDITOR: In the summary of happenings at the Convention in this last issue, there is a statement to the effect that Convention decided to support Forward in Service during the coming Triennium out of one-half of the undesignated legacies. As the member of the Program and Budget Committee who presented the budget to the House of Deputies, I would like to make this correction. Forward in Service was placed in the budget for \$35,000 a year. The only use of undesignated legacies which was approved by the Convention was the use of one-half of them towards the retirement of the General Church deficit, which now amounts to approximately \$513,000.

(Very Rev.) ELWOOD L. HAINES.

Louisville, Ky.

TO THE EDITOR: As one who did not have the privilege of attending General Convention, may I tell you how much the October 17th issue of *THE LIVING CHURCH* meant to me? It was most informative. Just like being there. Thank you for a fine job of reporting. Both Mrs. Allen and I enjoyed the issues very much. They will serve as splendid background for information to my parishioners.

(Rev.) JAMES S. ALLEN.

St. Joseph, Mo.

Flags and Honor Rolls

TO THE EDITOR: Just before catching a train, may I send a reply to Fr. Wolcott's letter regarding flags and honor rolls in church. I submit that national flags are out of place in a Catholic Church, commissioned to proclaim the Gospel of a Universal Father, and it is one pride of St. Michael's Parish, Cincinnati, that in the past three years among regular worshippers have been, besides Americans, also British, Germans, Chinese, Czechoslovakians. A Jew is an honored member of our vestry, a Negro American priest recently preached at High Mass.

When a native Nationalist insisted that an American flag be put in the church, permission was given only on the understanding that a Church flag also be purchased, and that this flag, not the American flag, should have the place of honor on the Gospel side of the choir. Anything else seems to me an expression of that very worship of the state which we deplore in Germans and Japanese.

As for the honor roll, we have none. There are a thousand ways to be "in the service of the nation," and it seems to me entirely superficial to imply that those in the armed forces are in some exclusive sense "in the service." Do such honor rolls include men in the Merchant Marine, who have had a far higher percentage of loss than Army, Navy, or Air Corps? Does it include coal miners who risk, and often lose, their lives "in the service" of the nation? I have two

sons, both of whom I dearly love. One is in the armed forces; one is in civilian life, rejected by the Army because of a physical defect. He is doing a thoroughly constructive job. Both are on my honor roll, and both are "in the service of the country!"

Cincinnati.

(Rev.) E. L. SOUDER.

Religious Journalism

TO THE EDITOR: Before me is the *Witness* for October 14th and *THE LIVING CHURCH* of October 17th. While it is true that these two fine Church papers do not actually contradict each other, it is obvious that they deliberately intend to create very different impressions about what General Convention did with the reports of the Commission on Approaches to Unity. There is no need to quote at length, for all who have followed the reports will understand what I mean. It is certainly clear that *THE LIVING CHURCH* editorial, and especially the comment upon Dr. Coffin's address, lead one to believe that Convention was definitely cool to everything having to do with "Basic Principles." *The Witness* to the contrary, in Fr. Spofford's article and editorial, makes it seem that "those favoring union with the Presbyterian Church got all they asked for from General Convention. . . ."

Even when due regard is had for the liberty which must be allowed editorial writers, the plain truth is that someone is lying. Convention either did or did not favor the unity scheme; and this despite what either Fr. Spofford or Mr. Morehouse would have preferred.

We who know a little something of the Church press can understand and, perhaps, evaluate the editorial weight of the various periodicals. I still chuckle inwardly when I recall the late Bishop Stewart's "Spoofing With Spofford" and the reply which it provoked. However there are some who form opinions depending upon what they read in one or another of the papers, and I do feel that the Church as a whole is entitled to a full, accurate and unbiased report, especially on this delicate matter of approaches to Presbyterianism. How else can we know what is the present position of the Church?

(Rev.) J. RANDOLPH FIELD.

Princess Anne, Md.

Editor's Comment:

Since we all have axes to grind on this subject, perhaps an objective report of what happened can best be given by the secular press.

Time: "When the votes were counted, Bishop Manning had won. Unity was as far away as ever."

Newsweek: "The Protestant Episcopal Church last week resoundingly but politely killed its hope of union with the Presbyterian Church, U.S.A., at least until after the war."

Nevertheless, the *Witness* is correct in reporting that the majority of the Commission "got all they asked for." So did the minority, although neither group got what it had originally asked for in the printed report. Both agreed that for the sake of the existing unity of the Episcopal Church it was best to support the substitute resolutions of which the full text appeared in *THE LIVING CHURCH* of October 10th. The Convention neither approved nor disapproved the "Basic Principles." This point was explicitly made by both Bishop Manning and Dean Dun.

NINETEENTH SUNDAY AFTER TRINITY, FEAST OF CHRIST THE KING

GENERAL

EPISCOPATE

Dean Pardue Elected
Bishop of Pittsburgh

The Very Rev. Austin Pardue, jr., dean of St. Paul's Cathedral, Buffalo, N. Y., was elected Bishop of Pittsburgh on the third ballot at a special convention held in Trinity Cathedral, Pittsburgh, Pa., on October 19th.

Dean Pardue was born in Chicago on April 9, 1899. He was graduated from Hobart College and the General Theological Seminary and was ordained in 1925. He holds the D.D. degree from Hobart. He is married and has two children.

After his ordination, Dean Pardue became chaplain of the Chicago City Mis-



DEAN PARDUE:
Bishop-elect of
Pittsburgh.

sion and rector of Lawrence Hall School for boys. In 1926 he became rector of St. James' Church, Hibbing, Minn., where his work was largely missionary in character among the mine workers and their families. In 1929 he was elected rector of Gethsemane Church, Minneapolis, which he left in 1938 to go to Buffalo as dean of the Cathedral Church. He has a grow-

TABULATION OF BALLOTS IN PITTSBURGH ELECTION

	First		Second		Third	
	C.	L.	C.	L.	C.	L.
Austin Pardue	5	27	12	55	22	96
Arthur B. Kinsolving, 2d	10	45	12	53	13	43
N. R. H. Moor	9	33	10	33	6	15
Francis A. Cox	2	4	2	2	..	..
Nathaniel B. Groton	1	3	..	1	..	..
Claude W. Sprouse	3	2	..	..	..	..
Louis M. Hirshson	9	12	..	..	..	..
Don Frank Fenn	5	8	4	2	..	..
Thomas H. Carson	2	14	1	8	..	..
Donald B. Aldrich	1	7	..	..	..	..
Total	47	155	41	154	41	154
Majority	24	78	21	78	21	78

ing reputation as a writer on personal religion and kindred subjects.

Dean Pardue is a ready and forceful speaker and has had great success with radio broadcasting.

PHILIPPINES

Unity, Japanese Style

The Domei Japanese agency has broadcast announcements in English that the Federation of Evangelical Churches of the Philippines has approved a constitution under which all non-Roman elements of the Islands will be unified, according to Foreign Broadcast Intelligence Service monitors in Washington.

Another announcement beamed to America said that Protestant and Roman Catholic clergy in the Philippines are coöperating in the food production campaign for economic self-sufficiency.

On its home service programs, however, the Japanese radio made no mention of the alleged coöperation, but broadcast instead a statement by General Hasaharu Homma, formerly commander-in-chief in the Philippines, in which he referred to Christianity as one of the "obstructions" to the attainment of a complete and harmonious co-prosperity sphere.

RELIGIOUS CONFERENCE

Tokyo broadcasts reported in Washington by the Foreign Broadcast Intelligence Service announced that representatives of Shintoism, Buddhism, and Christianity will hold a conference in Japan early next month. Beyond stating that addresses will be delivered by leaders of the three faiths, the broadcasts gave no hint of developments likely to follow the meeting.

A similar meeting sponsored by the "East Asia Religious Coöperative Con-

ference" last June, it is recalled, issued a declaration calling for the extermination of the "blasphemous religious ideal of America and Great Britain" and discussed "a successful culmination of the Greater East Asia War and an increase in fighting power through religion."

INTERCHURCH

World Council Executive Killed
In Attack on Plane

The Rev. Theodore C. Hume, American representative in the department of post-war reconstruction of the World Council of Churches with headquarters at Geneva, Switzerland, has been reported killed in an airplane crash.

A non-military passenger plane, flying between England and Sweden, upon which the Rev. Mr. Hume was a passenger, was shot down by an unidentified plane which is believed to have been German.

The Living Church

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A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and is served by leading National news picture agencies.

Member of the Associated Church Press.

NCCJ Announces Plans For 1944 Brotherhood Week

The 11th annual observance of Brotherhood Week will be held throughout the country February 20-26, 1944, it was announced by the National Conference of Christians and Jews, sponsors.

Theme of the 1944 observance will be "Brotherhood or Chaos! History Shall Not Repeat Itself." More than 3,000 communities are expected to participate.

Universalists Again Apply for Federal Council Membership

By a vote of 92-18 the General Assembly of the Universalist Church of America has agreed to reapply for membership in the Federal Council of Churches.

The Assembly elected Dr. Ellsworth C. Reamon, Syracuse, N. Y., as president of the coming biennium.

At the opening session of the Assembly in New York, Dr. Robert Cummins, general superintendent, charged that the Federal Council had ignored the denomination's application at its biennial meeting last December.

The following recommendation, proposed by Dr. Cummins, was approved by the Assembly:

"That the General Assembly once again express desire for admission to full standing as a member of the Federal Council of the Churches of Christ in America; and that the application for such standing, as made Nov. 2, 1942, by the Board of Trustees and its duly authorized committee, be given unqualified endorsement."

OPPOSITION IN COUNCIL

Dr. Cummins blamed the attitude of the Federal Council on a "strong and determined minority opposition." He said that during the past two years a series of informal conferences had been held—upon the advice of Council officials—in an effort "to win over" the antagonistic groups.

Throughout these conferences, Dr. Cummins claimed, "We were questioned thoroughly on matters of theology, although the Council's own by-laws specifically forbid any creedal test in the matter of membership."

"Last December," he added, "following upon our many conferences and the filing of our application, the Council met in Cleveland. I was personally present throughout the sessions. Other Churches were received into membership. No reference was made to our application."

In September, 1943, Dr. Cummins said, identical letters were sent to the president of the Council, its general secretary, and the chairman of the body's advisory committee, asking for information in regard to disposition of the application.

"The secretary," Dr. Cummins stated, "in making his reply, said that a vote had been taken by the advisory committee to the effect that only if in Convention assembled our people voted approval of the action taken by the trustees and our committee, which clearly stated that 'we are

in full accord with the evangelical position of the Council as defined in its constitution,' would there be likelihood of our application being accepted."

The Universalist leader recommended to the convention that the original application as made be allowed to stand unaltered.

"By so doing, it can be assumed that the Council itself must act to accept or to reject it, and that such action must be taken no later than its next biennial session, which will be a little over one year hence," he said.

Mission on World Order

More than 70 prominent clerical and lay leaders have agreed to participate as speakers in the nation-wide Christian



DR. VAN KIRK: Director of Christian Mission on World Order.

Mission on World Order scheduled to be held in 100 U. S. cities November 1st to 20th under the auspices of six major interdenominational agencies, it was announced in New York by Dr. Walter W. Van Kirk, director of the project.

Addressing a pre-mission meeting of clergymen representing the Greater New York area, Dr. Van Kirk explained that the mission participants will travel in speaking teams of four. The enterprise was launched officially on October 28th at the Cathedral of St. John the Divine, New York.

Purpose of the Christian Mission, he said, is to encourage people to study the problem of the world order.

"If the ministers and the laymen of America fail to take the lead in this problem," Dr. Van Kirk said, "we may be forced to recruit the clergy as chaplains once again in another 25 years."

John Foster Dulles, chairman of the Commission to Study the Bases of a Just

and Durable Peace, warned the assembled clergymen that the United Nations will face ever-increasing difficulties in holding their forces intact until some form of mutual agreement on peace aims is established—despite the certainty of eventual victory.

THE PRESS

Recommendations for Diocesan Publicity

The coordination of all promotion work within a diocese, under the department of promotion of the diocesan council, was recommended strongly by Bishop Hobson of Southern Ohio, chairman of the Promotion Department of the National Council, in his address before the annual meeting of National Diocesan Press, October 8th, in Cleveland, Ohio.

Twenty-seven diocesan editors and others interested in publicity and promotion attended the press association's meeting, and reelected the Rev. G. R. Madson, Dothan, Ala., president.

In his informal address Bishop Hobson declared that the Church's promotional work is getting into its stride, and within the National Council it is carried out by one of the four departments. Not only are all publications of National Council cleared through the department, but so is all printing, all news release work, speakers' bureau and date arrangement, and, to a certain extent, all strategy.

For a diocese to carry out its work well, Bishop Hobson said, a similar coordination should be brought about.

Speaking especially to diocesan editors, the Bishop said he recognized that their job is a difficult one, the more so if the editor has had little or no previous publications or editorial experience and training. In his opinion most appeals for advertising in diocesan papers are but requests for charity. Individual subscriptions cannot support an adequate diocesan paper, and if the paper is to do its work it should reach every family; therefore diocesan subsidies are needed.

After making specific suggestions to the editors the Bishop concluded with the assertion that the primary job of promotion work in the Church is to promote the mission of the Church, stirring the loyalty of the people.

RACE RELATIONS

800 Religious Leaders Urge Repeal of Exclusion Laws

A petition urging repeal of the Chinese exclusion laws, signed by more than 800 non-Roman clergymen and educators, was one of the factors in the passage of a bill to that effect by the House of Representatives last week. If passed by the Senate, it is believed certain that the bill will receive Presidential approval.

Signers include Dr. Robert A. Ashworth, National Conference of Christians and Jews; Dr. John C. Bennett, Union Theological Seminary, New York; Dr.

Arlo Ayres Brown, president, Drew University; Dr. William Adams Brown, chairman, American section of the Universal Christian Council; Bishop James Cannon, jr., Richmond, Va.; John Foster Dulles, chairman, Commission to Study the Bases of a Just and Durable Peace.

Also Dr. Harry Emerson Fosdick, New York; Dr. Georgia Harkness, Garrett Biblical Institute; Dr. Rufus M. Jones, American Friends Service Committee; Dr. John A. Mackay, president, Princeton Theological Seminary; Dr. Reinhold Niebuhr, Union Theological Seminary; Bishop Oldham of Albany; Dr. Luther Weigle, dean, Yale Divinity School; and Dr. Guy Emery Shipler, editor, the *Churchman*.

The petition, sponsored by the Department of International Justice and Goodwill of the Federal Council of Churches, was introduced in the House by Congressman Walter Judd (R.) of Minnesota.

RADIO

Bishop Keeler to Broadcast

The next speaker on the Episcopal Church of the Air is to be the Rt. Rev. Stephen E. Keeler, Coadjutor of Minnesota, according to announcement by the National Council's Radio Division.

Bishop Keeler will speak on November 28th, 10 to 10:30 A.M. Eastern War Time. The broadcast will originate at Columbia Broadcasting System Station WCCO, and will be carried by an extensive Columbia network.

Bishop Keeler is expected to speak on Stewardship, with particular reference to the Every Member Canvass, and the United Church Canvass.

Eastern Oregon Broadcasts

For the first time in the history of Eastern Oregon, the Episcopal Church will go on the air regularly in this missionary district. Bishop Remington of Eastern Oregon has entered into a contract with Station KWRC, Pendleton, Ore., for a broadcast to be given every Wednesday,



CHRIST THE KING—various conceptions in contemporary Church art: Left, the new hanging rood of Christ, King of Angels, in the Church of St. Michael and All Angels, Cincinnati (see Diocesan); center, the shrine of Christ the King in the Church of the Advent, San Francisco; right, side altar of St. Andrew's Church, designed by Ossit Studios.

The Feast of Christ the King

In line with the approval by the House of Bishops of the celebration of the Feast of Christ the King where authorized by diocesan bishops, the following proper Collect, Epistle, and Gospel, and other portions of the services for that day are suggested for use in dioceses where they are approved by the Bishop. They are especially appropriate for Youth Sunday.

The Holy Communion

COLLECT

ALMIGHTY and Everlasting God who didst will to restore all things in thy well-beloved Son the King of kings and Lord of lords; mercifully grant that all the kindreds of the earth, set free from the calamity of sin, may be brought under his most gracious dominion, who with thee, in the unity of the Holy Ghost, liveth and reigneth God, world without end. Amen.

EPISTLE: Colossians 1:12-20. "Brethren, we give thanks..."

GOSPEL: St. John 18:33-37.

PROPER PREFACE

WHO hast anointed thine only begotten Son Jesus Christ with the oil of gladness, to be priest forever and king of all: so that by offering himself upon the altar of the Cross, a pure and atoning Victim, he might accomplish the mystery of mankind's redemption; and, subduing unto his rule the whole creation, might render unto

thine eternal Majesty a kingdom endless and universal: a kingdom of truth and life; a kingdom of grace and holiness; a kingdom of peace, of love, and of righteousness.

Therefore with Angels, etc.

First Evening Prayer

PSALMS 97, 99.

FIRST LESSON: Jeremiah 23:5-8.

SECOND LESSON: St. Luke 1:26-33.

COLLECT (see above).

Morning Prayer

PSALMS 24, 45.

FIRST LESSON: Jeremiah 10:1-10.

SECOND LESSON: Revelation 19:11-16.

COLLECT (see above).

Second Evening Prayer

PSALMS 29, 93.

FIRST LESSON: Daniel 4:34-37.

SECOND LESSON: I St. Timothy 6:11-16.

COLLECT (see above).

YOUNG PEOPLE

Youth Sunday Message of The Presiding Bishop

Addressing directly the young people of the Church, Presiding Bishop Tucker writes:

"I hope that you will regard this letter as a very personal word from me.

"On Sunday, October 31st, young people everywhere are going to observe Youth Sunday. I hope that you will take part in this great nation-wide service of dedication in your parish, and as one means of making your Christian witness count, participate in the united Youth Offering.

"These two adventures, Youth Sunday and the United Youth Offering, are integral parts of the Church's challenge to its young people. You are called to a new and deeper commitment to Christ and to a sacrificial effort to advance His Cause everywhere, in parish, in community, in nation, and in the world.

"I regard the call of the Church to her young people and the response of youth to that call as one of the most important aspects of our Church's work and life. This is but another way of saying: 'You count!'

"May God bless your efforts for the cause of Christ throughout the coming year."

EUROPE

Latest Cable From Geneva Office

The latest cable from the office of the World Council of Churches at Geneva, Switzerland, surveys the religious scene in Europe as follows:

The Hungarian Church has organized a committee to offer spiritual and material assistance to non-Aryan Christians who have suffered from racial discrimination. In Germany, access to theological faculties is now almost entirely blocked since party members are not allowed to study theology and the students have been forced to enter the party. Heavy losses at the front, in addition, have rendered hopelessly inadequate the church's supply of pastors. In Holland and France theological seminaries are deserted, many of the students have been forced to work in Germany and many others are in Germany, and others are in hiding. Many informal church groups with different languages have been formed among the foreign workers in Germany. The Tavola (synod) of the Waldensian Church in Italy met just before the capitulation of Italy, and there was comment in the Italian press to the effect that this was the only democratic parliamentary body which has survived the Fascist regime.

In France there is no stop to the deportations. It is estimated that 100,000 foreign and French Jews have been deported—of many there has been no trace. Others are working in the Polish mines where they are allowed to see the light only once a fortnight. There has been an increase in teams of Christian workers in camps and several pastors are in hiding to escape being thrown in prison due to the fact they helped Jews. One Catholic priest, who is very well-known, has been sentenced to 10 years' imprisonment because of helping Jews.

Bishop Perry Reports On Episcopal Congregations

Asked for a statement concerning the Episcopal Church congregations in Europe, the Rt. Rev. James DeWolf Perry, Bishop of Rhode Island, and Bishop in Charge of American Churches in Europe, says that Emmanuel Church, Geneva, continues a full schedule of services and active work. The Rev. Dr. Patrick of the Scottish Church, a longtime member of the congregation, is serving as lay reader with services on Sunday. The chaplain of the English Church celebrates the Holy Communion every month. Parish house and library are open for the work initiated by the Rev. Dr. Everett P. Smith, rector emeritus, now living in Rhode Island and acting as locum tenens in vacant parishes.

Holy Trinity, Paris, has been taken over by the German authorities, for use by the German Evangelical Church. The latest reports indicate that the property is intact and well cared for.

St. John's, Dresden, according to recent reports, is also protected and used occasionally for services conducted by a lay reader who is a member of the vestry.

In Munich the chapel and library, which for many years have occupied rented space in a government building, are now closed, the building having been appropriated for use by the Nazi government.

St. James' Church, Florence, and St. Paul's, Rome, were closed before the war with Italy. No recent reports have been received.

NETHERLAND INDIES

"Voluntary" Christian Organization

Japanese broadcasts beamed abroad and reported by U. S. government monitors report the formation of another "voluntary" Christian organization in the Indies.

A Domei, Japanese agency, dispatch to the Greater Asia zone, said that "250,000 Christians" on the island of Amboina are forming a "Christian Voluntary Service Association in order to cooperate with the Japanese forces on the island."

Indicating that religions other than Christianity are involved in the scheme, the dispatch said:

"The followers of the old and new religions, with complete religious solidarity, pledge from their hearts to cooperate with the Imperial troops."

Japanese Order All Indo-Europeans To Report to Police

Despite Japanese propaganda attempts to convince the English-speaking world that Indo-Europeans in the Netherlands Indies are cooperating "heart and soul" with military occupation authorities, even in the field of religion, a report on the controlled Batavia radio two weeks ago revealed that the Japanese have ordered all Indo-Europeans in the Indies to report immediately to the police.

The Batavia broadcast, reported by the Free Netherlands radio in London, said that many persons have gone into hiding rather than cooperate with the Japanese.

According to Netherlands listening posts in Melbourne, an earlier broadcast on the Batavia radio complained that Eurasians had not shown a willingness to cooperate, while warnings broadcast by Japanese authorities in Java "implied that the Indo-Europeans were not only not cooperating, but were actively opposed to Japanese rule."

ENGLAND

Archbishops Score Moral Laxity

The Archbishops of Canterbury and York have declared that a wartime increase in venereal disease has "become a grave danger to the health of the nation."

In a statement asserting that the chief

cause of the increase is sexual excess, condemned as a sin by the Churches, the Anglican leaders appealed to Christians "and other men and women of good will" to help fight the present drift toward moral laxity.

The Archbishops urged the employment of more policemen to "help in checking promiscuity." They also emphasized that "no physical precautions can give any guarantee of safety" and that "moral self-control is essential if the spread of the evil is to be checked."

Convocation of Canterbury to Simplify Order of Holy Baptism

A joint committee representing the Upper and Lower Houses of the Convocation of Canterbury will shortly be appointed to draft a simpler order of Holy Baptism.

The present order is criticized by many Churchmen as being too abstruse. In particular, the phrase "all men are conceived and born in sin" is felt to be beyond the comprehension of large groups of Churchgoers.

A resolution was passed by the Upper House defining the problem of housing as a primary responsibility of central and local governments "if home life is again to become a reality to great multitudes of people."

A report on cremation, which included a recommendation to permit the scattering of ashes, was the subject of heated debate in the Lower House of the Convocation of Canterbury.

The recommendation was opposed by one delegate as encouraging an "unfortunate tendency to sentimentalize death." Another complaint from the floor cited the case of a man who has expressed a desire to have his ashes scattered over his potato patch.

It was finally decided to delete all reference to scattering from the report. As approved, it sanctioned the following three procedures in regard to cremation: (1) Church burial service followed by cremation, (2) cremation followed by full Church burial service, with the casket containing ashes to be treated in the same manner as a coffin, and (3) service at crematorium followed by the disposal of ashes.

Campaign to Relieve Shortage Of Women Church Workers

An extensive recruiting campaign to alleviate the growing shortage of trained women Church workers in the field of moral welfare has been launched in London by the Anglican Central Council for Women's Church Work.

The Ministry of Labor has acknowledged the gravity of the problem by permitting women between the ages of 25 and 40 to apply for release from other types of war work to enlist in this Church activity.

In a statement prepared for presentation to the financial commission of the

Church Assembly, the Anglican Central Council will stress the need for a long-term planning policy in regard to the development and support of women's work after the war.

GERMANY

Interview With Swedish Bishop

Despite "inhuman trials and difficulties," the majority of Roman Catholics and Protestants in Germany have remained faithful to their religion, the Most Rev. Johannes Mueller, German-born Roman Catholic Vicar Apostolic of Sweden, declared in New York in an exclusive interview with Religious News Service, in which he warned against indiscriminate condemnation of the German population.

"The great majority of the German people do not acknowledge National Socialism, but are unable to resist because of the effectiveness of the Nazi Party," Bishop Mueller said. He added that relations between the Church and the Nazi state have remained unchanged and the Church's situation is still "very difficult."

"Except for the infringement of Church privileges," the Swedish Churchman pointed out, "there is no open persecution, but in innumerable ways, the Church's work has been interfered with, particularly in regard to youth."

"The Church's influence has been impeded by decrees forbidding the display or sale of religious booklets at church doors. It has been prohibited to hold the usual early Masses after night air attacks, and all except the usual church collections have been proscribed."

The conscription of workers by the German Labor Service has caused serious interruption in Church work, Bishop Mueller stated, adding that "millions of people, without a thought to their religious needs, have been snatched from their families and sent to places where their faith and morals are impaired and where, despite its heroic efforts, the Church cannot reach them."

JEWISH SUFFERING

Declaring that Nazi measures are often "unnecessarily hard, irritating, and harassing," the Roman Catholic prelate said that many people, including clergy, are still confined in concentration camps. "The Jews," he emphasized, "suffer terribly."

"In March this year," he revealed, "a Jewish pogrom took place in Berlin. The Roman Catholic Bishop of Berlin, Conrad Count von Preysing, is said to have protested, but all protests from the Churches were ignored."

In Germany today, the Bishop asserted, spiritual suffering is worse than bodily suffering, and millions are forced to remain impotent and defenseless as efforts are made "to drive the Christian religion from the people's lives" and to trample personal freedom underfoot, and "a philosophy is taught and practiced that must cause a people's destruction."

"Those who know German conditions," Bishop Mueller said, "follow the injunction to distinguish between the guilty and the innocent. The German people deserve

mild treatment. Religious life has been preserved by the great majority of the Roman Catholics and Protestants."

The recent Fulda conference of Catholic Bishops, he commented, reported 40% increase in church attendance in Germany. In their pastoral letter, the Bishops insisted that "only superficial souls can speak of a national god and a national religion" and appealed to "all who have deserted God and would put hate in the place of love" to "turn back to God and Christ, the Light of the world."

LIBERIA

Worker Needed

Bishop Leopold Kroll of Liberia has cabled the National Council, urging that immediate steps be taken to secure a worker for Bethany Hall. The Bishop says that the worker need not be a teacher, but must be competent to have general supervision of the dormitory and campus. The Foreign Missions Department, 281 Fourth Avenue, New York 10, will be glad to receive applications.

CUBA

Anniversary of Battle Of Britain

The third anniversary of the Battle of Britain was observed in Havana at Holy Trinity Cathedral when the British and American colonies completely filled the edifice to render tribute to those who gave their lives when Britain stood alone to preserve the liberty of democratic Christian nations.

Dean Gooden officiated, assisted by Archdeacon Townsend; the lessons were read by Capt. Stapleton, president of the British Club and agent in Cuba for Lloyd's of London. The highlight of the service was an address given by Sir George Ogilvie-Forbes, His Britannic Majesty's Minister to Cuba. Sir George is a very popular diplomat and is known as a devout Roman Catholic. After declaring that the Battle of Britain from August to October, 1940, will rank as one of the world's most decisive battles, Sir George continued with these memorable words:

"... I cannot cite a better example of how in this modern world Christianity can be practised by the members of one nation toward another than by drawing your attention to the speech made a few days ago by the U. S. Ambassador to his fellow countrymen in the American Chamber of Commerce. In reply to the question 'What should the individual citizen do?' Mr. Braden said 'Broadly speaking, the answer is simple: essentially the Good Neighbor policy is the Golden Rule applied to international dealings, therefore we need only remember at all times to do unto others as we would have them do unto us.' It indicates in simple language how we in our daily lives should practice the Christianity essential if our democracy and the British and American ways of life are to survive. We shall not win this war because one day we may

have better weapons than the enemy, but because we are more worthy to survive than he. The eventual superiority of weapons is only the evidence of the better man behind them. Earthly weapons are unfortunately necessary, but they, as you know, become quickly obsolete and are bettered by some new invention. We also more urgently need spiritual weapons, which if properly used require no periodic improvement and are provided from the armory of Christianity. Let this be our thought and our lesson from the Battle of Britain."

Alumni of San Pablo College Serve in Armed Forces

The Colegio Episcopal de San Pablo in Camagüey is very proud to count among its alumni a number of men now in the armed forces of the United Nations.

Simón Carreras, son of the Rev. S. E. Carreras, was last reported with the American Army in Africa. Mario Berenguer Adams, son of the Rev. Salvador Berenguer, is with the American Navy Aviation at Guantánamo Bay. Willy Hanson of Central Lugareño is with the Army Medical Corps in the U. S. Orlando Torres of Céspedes is with the American Army and his brother José, now of Flushing, L. I., with the Navy. Paul Matthes is in training with the Air Force. He formerly lived in La Gloria and now is in West Palm Beach.

Dick Sargent of Bartle and Lloyd Patton of Camagüey are now in the Royal Canadian Air Force.

Paul A. Tate is the director headmaster of the school, which is part of the extensive work of the Episcopal Church throughout the island of Cuba under the direction of Bishop Blankingship.

MELANESIA

Church Losses and Gains

The battlegrounds of the Pacific where MacArthur's men are driving out the Japanese invaders are largely within the diocese of Melanesia. Bishop Baddeley and about 60 native priests have continued to serve the people of the Solomon Islands, as well as the armed forces of the United Nations, in the midst of the conflict.

In his report for 1942, Bishop Baddeley describes the "losses and gains" which the war has brought to the islands:

"I have been asked to assess the cost of replacement of property destroyed in the Solomons, and I think it not unlikely that before this report is published, friends of Melanesia will have seen the tale of our losses—our material losses [over £16,000 to December 31, 1942]—and I need not, therefore, rewrite of them here.

"Most of what we have lost can be replaced in time. None of our 'treasures' have been lost, although many of the books of the 'Patteson Library' are missing and the altar furniture from the *Southern Cross* has (as we think at present) mysteriously disappeared. Some of the staff have lost many—or most—of their personal possessions. Some of our people—on

Gela, Guadalcanal, Savo, Cape Marsh, Ysabel (and maybe in the Santa Cruz group)—have suffered losses. All these again can be replaced—except perhaps some personal things of rather more than sentimental value.

"It is early yet to assess what other losses—or gains!—we have suffered. Some losses, no doubt; but gains, too, I have no doubt. And as one by one our Melanesian clergy have told me that in their villages—perhaps after just one or two days of upsidedownness—daily prayers have gone on, morning and evening, in the village church or in a temporary hutment in the gardens in the hills, I am reminded of a sermon of Archbishop Temple's when he urged us never to forget that behind it all is God and His eternal sovereignty and that the events of our life must be regarded as passing episodes against the background of His eternal purpose.

A MELANESIAN PRIEST

"Churchgoing may not be everything; but I think we may well be on the way to something greater if day by day—undisturbed by storm and stress—the daily routine of prayer goes on. And I know of one definite instance where the people from surrounding villages, having assembled overnight for their Communion in the morning, awoke to find a large concentration of Japanese warships anchored off-shore.

"The men woke the priest—a Melanesian—and asked, 'What now? Shall the people disperse?' His reply was something in the nature of 'I came here to celebrate the Holy Communion and I am going to do so. Why should we fail in our duty of worship when times are difficult?'

"The service took place—perfectly normally: and I am told that the people afterwards dispersed with no signs of panic or even hurry, and from then onwards in that district there was everywhere a quiet carrying on—'In quietness and confidence shall be your strength.'"

RUMANIA

Discussion of Russian Church Banned

The Rumanian government has prohibited discussion of future relationships between the revived Russian Church and the Rumanian Orthodox Church, according to reports reaching Stockholm.

Despite this ban, the altered Russian Church situation has been widely discussed in Rumanian Orthodox circles, it is stated.

NORWAY

Nazis Appropriate Collection Taken for Discharged Pastor

Churchgoers of Lesja, Norway, are indignant over what they consider to be a particularly outrageous display of Quisling Church sniping.

The incident arose when the congregation decided to take up a farewell collection for Pastor Skaare, discharged from

his post at Lesja by order of the Quisling Church department. The collection was sanctioned by the local police superintendent, but was immediately confiscated by the authorities and turned over for the use of Nazi soldiers on the Eastern front.

Meanwhile, another rebel clergyman, Pastor K. Loeken, formerly dean of Arendal, has been "silenced" and expressly forbidden to set foot in any of the three southern districts of Rogaland, Austagder, or Vestagder.

BULGARIA

Clergy Shortage

Orthodox parishes in Bulgaria are experiencing a serious shortage of priests, according to an article in the Sofia newspaper, *Slovo*, reported to the Office of War Information in Washington.

More than 17,000 Bulgarian families are without the services of priests, the paper says, quoting an announcement from the diocese of Varna and Preslav, where vacancies exist in 57 parishes.

BELGIUM

Nazis Warn Belgians Against Anti-German Priests

Nazi occupation authorities in Belgium have warned local burgomasters they "will no longer tolerate" priests who read anti-German letters in their churches, nor such anti-German acts as the scribbling of the letters R.A.F. on walls, the Belgian underground newspaper *L'Insoumis* said in a dispatch reported recently to the Office of War Information.

Addressing a hastily-summoned meeting of burgomasters, a representative of the German commander-in-chief was said to have declared:

"Closer collaboration between the German and Belgian authorities is essential. We are doing everything possible to ensure the food and coal supplies of the population." The remark, the underground newspaper said, was greeted with "smiles."

Denouncing the writing of anti-German slogans on public buildings, the official warned that burgomasters of localities where such acts took place would in the future be subject to immediate dismissal.

"Needless to say," the underground dispatch said, "these words aroused no enthusiasm."

HOLLAND

Nazis Blame Religion For Decreased Party Membership

Nazi leaders in Holland are blaming parents and spiritual leaders for a falling off in the membership of the Youth Storm and other Nazi organizations, according to reports reaching the Office of War Information in Washington.

Anton Mussert, Dutch Nazi puppet leader, is quoted by the Nazi party weekly, *Volk en Vaderland*, as saying, "In the

so-called better circles of the NSR (Dutch Nazi Party), some have left the movement because they suddenly discovered religious objections or got into trouble with relatives."

The Question Box

By BISHOP WILSON

• I have been reading the *Apocrypha* and would like to understand the right interpretation of the latter third of the 7th chapter of the *Second Book of Esdras*.

This passage refers not to the prayers of those who have died but rather to our prayers for them. The question which is raised is about the value of our prayers at the time of the Last Judgment and the answer is that God's judgment will be final and that our prayers will not affect the decision at that late date.

• What are the rules for the use of the *Canticles at Matins and Evensong*? Which, when, etc.?

Every Sunday at Matins the Venite is to be used except on Thanksgiving Day or the octave of Easter when special canticles are substituted. Three canticles are provided, any one of which may be used after the first Lesson at Matins—the Te Deum, Benedictus Es, and the Benedicite. Customarily the Te Deum is used in the festival seasons like Christmas and Easter, giving way to one of the others in the penitential seasons like Advent or Lent. There is no requirement about any one of the three—they are simply alternatives. Two canticles are provided similarly for use after the second Lesson—the Benedictus and the Jubilate. Either may be used but the Jubilate is generally reserved for the festival seasons. A rubric also provides that except on the Advent Sundays the Benedictus may be shortened to the first four verses. The theme of the Advent season is preparation for the coming of our Lord at Christmas which makes it especially appropriate that the entire Benedictus should be said or sung during that period.

At Evensong three canticles are provided for use after the first Lesson—the Magnificat, the Cantate, and the Bonum est. Any one of them may be used at any time. Similarly there are three provided for the second Lesson, any one of which may properly be said or sung—the Nunc Dimittis, the Deus Misereatur or the Benedic, Anima Mea.

• What is a "prone" hymn?

A "prone" is a short religious instruction as distinguished from a longer formal sermon. Usually such an informal bit of teaching would be delivered to a congregation just after the creed in the Holy Eucharist or after the collects in Matins or Evensong—often in connection with announcements if announcements are being made. The following hymn would be a "prone hymn" to separate it off from the sermon which generally follows.

PACIFISTS

"Peace Churches" Seek Showdown On Cost of Objectors' Camps

The "peace Churches" are prepared to transfer to the government all responsibility in connection with the Civilian Public Service program, unless certain administrative changes are made, it was revealed in Washington at a joint discussion conference held among representatives of Selective Service, the National Service Board for Religious Objectors, and the various service committees of the pacifist Churches.

The National Service Board, Religious News Service reports, has informed Selective Service that it favors pay for all conscientious objectors who desire this type of compensation, and has also made strong representations endorsing Congressional provision for the dependents of conscientious objectors.

The service committees of the Friends, Brethren, and Mennonite bodies feel that the financial load imposed on them in maintenance costs cannot be continued unless a substantial reduction in camp enrollments is achieved and at least half of all assignees are placed on detached service or in self-sustaining projects.

The religious agencies also desire the establishment of reception centers for orientation purposes and the retention by conscientious objectors and the peace Churches of camp management and discipline prerogatives.

HOME FRONT

Bible Class Organized In War Plant

In the huge Buffalo plant of the Bell Aircraft Corporation religion is playing its part among the workers.

Several weeks ago two women from the plant asked a fellow worker to explain certain Bible passages to them. He complied and from that start a Bible study club was organized.

Officials of the company granted the club permission to use one of the conference rooms for 30 minutes each noon, and so, starting with eight members the first meeting, the membership has now grown to 15. Members are grinders, tool-makers, metal, machine shop, maintenance, and inspection workers, and more are getting interested every day. The class includes both men and women.

Washington Service in Chinese On China's National Day

The Holy Communion in Chinese, with full Catholic ceremonial, was celebrated on Sunday, October 10th, at St. Paul's Church, Washington, D. C., in observance of China's National Day.

Dr. Wei Tao Ming, Chinese ambassador to the United States, Vice-President Henry A. Wallace, and other high-ranking

officials attended the service, at which the celebrant was the Rev. Robert E. Wood, rector of the Church of St. Michael and All Angels, Wuchang, China. Both the Chinese and the English languages were used.

Bishop Tsu of Kunming preached the sermon and gave the blessing, after which the national anthems of the United States and China were played and the flags of the two republics were displayed.

Another priest of the Holy Catholic Church in China, the Rev. John G. Magee, took part in the service. He is now serving as curate of St. John's Church, Washington. By direction of the rector, the Rev. A. A. McCallum, the offering of \$232 was set aside for relief work in China. It will be used to purchase additional supplies for the work of Fr. Walter P. Morse, SSJE, who has already departed for China with more than a quarter-ton of medical supplies.

Field Director

The Rev. Ralph Burleigh Pease, for the past four years vicar of St. Paul's Episcopal Church, Yuma, Ariz., has resigned to devote full time as a field director for the American Red Cross. Since December, 1942, Mr. Pease has been on leave of absence but has been carrying on the services at the Church while serving with the Red Cross in the vicinity of Yuma. Transfer to the San Francisco Bay area makes it necessary for him to tender his resignation. During his ministry at Yuma, Mr. Pease was chairman of the department of publicity and editor of the *Arizona Church Record* and also a member of the executive council of the district.

Mr. Pease is establishing his home at 236 East Blithdale Avenue, Mill Valley, Calif.

ARMED FORCES

Dr. Pugh Tells Churches to Hasten Filling Chaplaincy Jobs

A plea to American Churches to increase immediately their efforts to fill chaplaincy quotas or be prepared to face "justifiable criticism" is contained in a cablegram received in Washington from Dr. William Barrow Pugh, chairman of the General Commission on Army and Navy Chaplains, who is visiting United Nations battlefronts as a representative of U. S. non-Roman Churches.

Praising the "heroic service" of chaplains under battle conditions, Dr. Pugh warned, however, of the growing chaplaincy shortage "in critical places."

The cable, datelined New Delhi, India, also described an audience with Luigi Cardinal Lavitrano of Sicily, on whom Dr. Pugh called to express appreciation for "furthering American interests." The U. S. Churchman quoted the Roman Catholic prelate as saying: "I am only doing my duty. We must be united."

Dr. Pugh added that he had addressed several hundred Jewish soldiers in addi-

tion to speaking before many Protestant groups.

"The soldiers are magnificent," he said. "Every branch of the armed forces is working long hours, day and night. America must match their sacrificial devotion. I bow my head in humility before them. . . . America must understand and work increasingly with these men for the day of peace. To become lax now would be treachery to them."

Wedding Anniversary

In a little candle illuminated chapel at a great Army Air Base somewhere in Africa, a soldier knelt recently to mark the second anniversary of his wedding with an unusual ceremony, impressive in its simplicity.

The soldier was Pvt. Merrill H. McGrath, who is serving with the Army Air Base Squadron, and the husband of Mrs. Joy Irene McGrath, whose home is in Topeka, Kans.

As Pvt. McGrath knelt at the altar rail, before the altar of native mahogany, Chaplain Stephen Webster of the Air Transport Command's Africa—Middle East Wing, took from the young soldier a white and yellow gold wedding band, gift of the bride for their anniversary, and spoke these words:

"Bless, O Lord, this ring, that she who gives it and he who wears it may abide in Thy peace and continue in Thy favor unto their life's end . . ."

After placing the ring on his finger, Pvt. McGrath renewed the wedding vows he had taken with his bride two years before in the Central Congregational Church, Topeka.

Mrs. McGrath, daughter of Mr. and Mrs. Otto F. Magnusson of Topeka, is employed by the Bell Telephone Co., there. The wedding was the climax of a romance which began when she and Pvt. McGrath were attending high school together.

The chapel at the African Air Base is known as "The Little Prayer Chapel of St. Andrew" and is visited daily by many transport and combat pilots before they depart on their various missions. A sanctuary light burns day and night, the door is always open, and the Sacrament is reserved. Many officers and men moist the chaplain at daily services, including Pvt. McGrath.

PX Profits Buy Chapel Equipment

Profits from the sale of soft drinks, candy, and cigarettes in Army Post Exchanges in Africa are being used to provide religious equipment for the Army's five permanent chapels there, according to a War Department announcement.

The profits amount to \$6,800, and were made available for the chapel project by the Procurement Division of the Army Exchange Service, Army Service Forces.

The money is being used to buy reed organs, hymnals, inspirational brochures, Bibles, and other religious supplies. They are being purchased in the United States for use in services for all communions by chaplains in Africa.

Institutions or Infiltration

New Phases in China's Church Life

By the Rev. Gilbert Baker

Missionary in China

ANYONE who is invited to become a missionary in China today is asked to take part in a very different kind of work from that of his predecessor of only a few years ago. When I came to China in 1934 I could settle down in a mission house on the campus of a theological college, and begin language study next day after arrival without any difficulty. Today, an incoming missionary, if he is able to get into China at all, has to fly in from Calcutta with almost no baggage. He may have to make a long trip through the country by truck, and after many delays he will have to fend for himself and start housekeeping in a rented Chinese house at a time when servants are difficult to find, and when prices are so high that they make China one of the most expensive countries in the world to live in.

But these are only outward signs of much greater changes which are taking place in the Chinese Church. They are changes which are largely brought about by the war, but they will continue to be effective long after the war is over. The principle change is in relation to mission institutions, and the question is, "Shall the Christian institution be the focal point of the Christian movement in China, or is the Church to infiltrate more widely, but no less intensively, into all branches of Chinese society?" American Christians are now aware how greatly the mission hospitals, schools, and colleges have suffered which have been financed and equipped from the United States. The institutions connected with our own Church in the Yangtze valley are now almost all in the hands of the Japanese. Only Hua Chung College and the Hankow Diocesan Union School (the combination of Boone and St. Hilda's from Wuchang), have penetrated into Free China. Here in Yunnan province the difficulties of housing, transport, and the rising cost of living have been immense, and recently owing to the Japanese occupation of Burma it became necessary for the school to move once more. It is clear then that Christian institutions are going through a period of exceptional strain, which is being borne heroically by Chinese and foreign faculties, and we need to ask what is their actual position in the life of the Church today.

CHRISTIAN UNIVERSITIES

The great Christian universities of China have been compared to the monasteries of medieval Europe which were repositories of the faith in stormy times, and centers where a Christian culture was preserved and nurtured. The Christian universities certainly have performed very great services to Chinese education, and they still are the only institutions which can be fully "educative," that is "drawing out" students from loneliness and self-consciousness to the warmth of friendship

between student and teacher based on Christian faith and sound learning. There is a deep loyalty to the memory of a Christian campus which is felt by very many Chinese graduates, and it is significant that a group of very able alumni from Yenching University are now planning to start a "New Yenching" in Free China to take the place of the famous Christian university in Peiping which has had to close. But there is another side to the picture, which is true of all Christian institutions. Like the monasteries of old there is a danger that they may be perpetuated simply for their own sake; they may find themselves cut off from non-Christian centers of culture, and because they are in the habit of providing for the children of Chinese pastors and other Christians, they may be in danger of raising a class of dependents who will drag down the general standards. For the most part the Christian universities may be said to have resisted these temptations manfully, and Hua Chung College has been able to keep up the high standards associated with the name of its principal, Dr. Francis Wei. Apart from Hua Chung and Lingnan University which is trying to reorganize in Northern Kwangtung, all the other Christian universities in Free China are concentrated in Chengtu, so that the balance of Christian force appears to be rather unevenly distributed in China's university centers. But it is at this point that we may consider the policy of infiltration.

INFILTRATION

This policy is of course not a new one in China, for it was practiced by the Jesuits at the Imperial Court in the 16th and 17th centuries. They showed themselves to be experts in mathematics and astronomy, and won the deep respect of China's intellectuals. They learned to appreciate and understand the classical and artistic tradition of China, and tried to put themselves and the faith for which they lived, alongside the best minds and characters of the day. At the present time somewhat similar conditions of work are developing. Foreign missionaries will no longer have a privileged position in China after this war, and for all foreigners in China there will be no extra-territorial rights. Christian institutions, the churches, the hospitals, and the schools which are already under Chinese leadership, will continue to be run and supported by Chinese Christians, while the Church will more and more feel the call to enter in alongside the government institutions. This method of infiltration is not only a vision of the future, but a practical reality in which the Chung Hua Sheng Kung Hui—Holy Catholic Church of China—is already taking a lead.

Outside China's wartime capital, Chungking, is a new university campus where a number of government universities from

other parts of China, as well as from Szechuan Province, have combined. They include Central University of Nanking, part of Nankai University; Tientsin, whose veteran Christian president, Dr. Chang Po Lin is a personal friend and adviser of Generalissimo Chiang Kai Shek, and an influential voice in Chinese educational affairs. There is a YMCA student center on the campus, in which a number of young Chinese secretaries are coöperating with a young English priest, the Rev. David Paton, who has been loaned from Bishop R. O. Hall's diocese of Hong Kong and South China for this purpose. He conducts Sunday services and helps organize Christian fellowship in the university, and with his experience as a secretary of the British Student Christian Movement, he will have many opportunities of getting really close to Chinese students and faculty members.

On the road from Chungking to Kweiyang there is a small town called Tsun-Yi, where a church has been opened which forms one of the stations in Bishop Y. Y. Tsu's district of Yunnan-Kweichow. The University of Chekiang from East China has settled near this town, and there has recently arrived another Englishman from the Church Missionary Society, the Rev. Anthony Spurr, who is now working among these students. Further south in the province of Kwangtung the National Sun Yat Sen University from Canton, after many wanderings has settled at a place called Ping Shek, near the Hunan border. Here we have another example of cooperation between our Church and YMCA in a government university. A Chinese priest, recently ordained, the Rev. Roland Koh, is also running a student center and church. In this place there is also the opportunity for a government and a Christian university to work together, for part of Lingnan University which had migrated from Canton to Hong Kong is trying to reorganize in Ping Shek.

THE STUDENT CHURCH

Here in Kunming it has been my privilege to work at the student church, known as the "Wen Lin Tang" (hall of the forest of learning) which is close to the National Southwest Associated Universities, one of the leading educational centers in China. The student church was opened three years ago when the Rev. Dr. T. C. Chao from Yenching University, and one of China's leading Christian scholars and poets, took charge for a year. When he returned to Peiping, the Rev. Paul Tong, graduate from St. John's University, Shanghai, took charge. During the last two years I have been his colleague in this work, which has played a not insignificant part in the religious and social life of the university. In addition to the regular Sunday services, Bible classes, the Sunday school for local children run by the student teachers, many

of the university teachers have helped us by giving lectures on the relation of Christianity to their own special subjects. Last June we invited the graduating students to a baccalaureate service at which the president of the Southwest University, Dr. Mei I. Chi, himself a Christian, consented to speak. This is an indication of the friendly relations existing between the government universities and the Church. During these years I was invited to give a course in the university on English history, and this work has brought many valuable contacts, both with students and faculty members.

There is another factor in this question of infiltration, and that is that since the war began, the missionaries have found a number of new colleagues—Red Cross workers of the various relief organizations, coöperative workers from England and America, German and Austrian refugee doctors who are giving their services to China. One of the most interesting groups, and the largest, which have arrived, is the Friends' Ambulance Unit, organized by the Society of Friends, and consisting mostly of young English Christian pacifists; they have also had with them two or three Americans, a number of Chinese from Oberlin in China, and one Indian. They are running trucks up and down the road, helping the National Health Administration, conveying medical supplies to the front, and some of them have been with the Chinese armies in Burma. Another group of Englishmen worked directly under the Chinese Red Cross in Kweiyang, where there have been several refugee doctors. These are not all Christians, but their presence in China constitutes a challenge to Christian missionaries and to the Christian Church.

The war has destroyed many of our campuses and compounds, and the Church is of necessity forced out into the open. The expansion of China to the west is a signal for the expansion of the Church, and we may thank God that in some ways the Church has responded to this challenge. But if the Church is to penetrate into all the paths of Chinese social life there must be a strong spiritual core at the center. This is what the Christian schools and universities should provide, but it is no longer possible for the Church in each area to rely upon the long Christian tradition of a particular mission to supply new Chinese leaders of the Church. The different missions may all be mixed up in different areas. That does not matter; what is really important is that the whole Chinese Church, with its Chinese bishops and other ministers taking the lead, should be regarded as the strong spiritual center to which all Christian workers, Chinese and foreign alike, may look as they carry on the work of expansion in various fields.

SELF-SUPPORT

— But such an expansion and stabilization of the Chinese Church cannot be done without men and money. The shortage of Chinese clergy, and more particularly of ordinands, is a serious one. Why is this? It is partly because the career of a priest is still not regarded very highly by the Christian university graduate. This in turn is partly because the salary is very low, and the rising cost of living makes it very difficult for the Chinese clergy to carry on;

it is partly, we must admit, that to some of them the presence of foreign missionaries who live on higher salaries is a source of embarrassment. More fundamentally it is the failure of us all to present the Christian ministry as a high and holy and challenging vocation which will call out the deepest instincts of service and self-sacrifice. And what about the money? We are all thankful for the great efforts being made in America and in the British Commonwealth for aid to China. But actually now is also the time when the Chinese Church has a great opportunity to raise a large part of its own budget from the wealthy Christians in this country, at a

time when money is cheap. During the last two years Bishop Tsu has raised a large part of the funds for the Yunnan-Kweichow district from local sources. Our Student Church in Kunming has become practically self-supporting, apart from the pastor's salary. Chinese Christians are giving more. This is a most encouraging sign, and it may stimulate friends at home to redouble their energy in giving to the Chinese Church, for China is not at the end of her difficulties, and we need the gifts, and above all the prayers of Christians all round the world, to hold her up on the hard road that stretches to the end of the war and beyond.

We Give Thee Hearty Thanks

By the Rev. B. S. MURRAY

ON ALL Saints' Day we cast our thoughts heavenwards to the Cloud of witnesses which no man can number and for a few brief hours experience the full joy of the Communion of Saints. The present and the past unite in a fellowship of glory; the future radiates with faith, hope and love. Gazing along this vista of un-failing and unending light, "the light which is Light Eternal, the Communion of Saints, with its manifold supplies of strength, with its boundless wealth of promise, becomes a fact of immediate experience."

We give Thee hearty thanks, on All Saints' Day for all who have witnessed a good confession and by holding forth the word of life and waging war against sin and oppression have opened highways for our God. If this day is one of the Church's Thanksgiving Days when we on earth thank God for the fortitude of patriarchs, prophets, and apostles, the wise of every land and nation and all teachers of mankind, is it not, also, an annual visitation day when members of the Holy Catholic Church, the Body of Christ, here spiritually visit in sacrament and prayer the members of the Body of Christ in the unseen world? And if ever the Church of God needed the vitalizing principle of the Communion of Saints whereby we are enabled to walk in love as Christ also hath loved us, it is now.

We give Thee hearty thanks on this Day of Love for our loved ones, dear friends and brethren in Christ who have joined the Church Expectant and are now ministering in the spiritual realm. Their love is ever with us. Their example inspires us to fight the good fight and keep the faith so that we may experience with them God's presence in His heavenly Home. Our personal love united with the corporate love of that mighty host who form with us the Body of Christ, blends indistinguishably with Love Divine. So that their devotion may bear good fruit in us, lest we leave their work unfinished, we rededicate ourselves to carry it on to completion.

We give Thee hearty thanks on this Day of Remembrance for all those who

have given their lives for their country, America. Our heroes, many unrewarded and unknown, obedient to the heavenly vision and thinking no sacrifice too great, went forth so that we and those who follow us may establish a more perfect society here on earth in which justice and right, peace and brotherhood shall reign according to God's will. Having caught loyalty and courage from the Holy Spirit, they endured to the end, victors. So, for all those who laboured and suffered for freedom, good government, just laws and the sanctities of home, we thank Thee and on this feast day, "of holy days the crest," we beseech God to vouchsafe them to know that their sacrifice is not in vain.

We give Thee hearty thanks for the courage and devotion of all who have been the heralds of Thy love to distant peoples and for the inspiration of their word and example. We recall in loving gratitude all who have given their lives to the service of Christ and honor their work with fruitfulness. We deem it our privilege and responsibility to pray for them, support them generously by our gifts and, if this call should come to us, ready to serve.

We give Thee hearty thanks for the hope we have "in Christ" beyond this world which we now share in the Communion of Saints. So, in the communion of the Holy Spirit; with the faithful and the saintly in heaven; with the redeemed in all ages; with our beloved who dwell in Thy presence and peace, we, who still fight and suffer on earth, unite in ascribing Thanksgiving, glory, honor and power unto Thee, O Lord our God, and pray unceasingly that Thou "Who hast knit together Thine elect in one communion and fellowship in the Mystical Body of Thy Son Christ our Lord; Grant us grace so to follow Thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which Thou hast prepared for them that unfeignedly love Thee." In the meanwhile onward the Church of God marches, steadily, victoriously, with our lives attuned to the motif of *we give Thee hearty thanks*.

All Real Life is Meeting

By the Rev. J. H. Oldham

AMONG the thousand questions which perplex and baffle us is there some crucial issue which, if it were rightly understood and rightly dealt with, would mark the turning-point in our society from sickness to health? In the confusing complexity of life today is there one decisive point at which a change, if it were to come about, would be so fundamental as to mark off one period of history from another? That seems to me to be the question which Professor John Macmurray was asking in his recent broadcast talks on Persons and Functions.

PERSONS AND FUNCTIONS

It would be difficult to formulate the issue more succinctly than in the illustration with which he began his talks. G. K. Chesterton was once moved to anger on seeing on a poster the advertisement of an article entitled "Should Shop-assistants Marry?" The proper question, he thought, should have been: "Should human beings capable of love and marriage consent to be shop-assistants?" It shows the extent to which our values have become distorted that, instead of the statement appearing obvious, the first reaction of most of us probably is to think of it as one of Chesterton's clever epigrams and to wonder whether there is not a catch somewhere.

What Professor Macmurray believes to be fundamentally wrong with our present society is that its underlying assumption is that people are less important than the jobs they do, whereas the true (and Christian) view is that men and women are essentially persons, meant to live in personal fellowship with one another and that the services which they have to perform in society are incidental and subordinate to this personal life.

When we distinguish the personal and the functional, we do not mean that one part of our time is given to personal relations and another part spent in performing functions, nor that the life of some people is predominantly personal and that of others predominantly functional, though these statements are often to a large extent true in fact. In all human life the personal and the functional are inseparably interwoven. Nowhere does the personal find more complete expression than in the love of a wife and mother, while the care and management of a home is at the same time the most necessary of social functions. The whole of life is functional; everything that the individual does contributes in some way to the life of society. But it is possible for this functional life to be transfigured by becoming the vehicle of intercourse between persons. The function of eating, for example, may be lifted to a high spiritual level in the intercourse of the common family meal. The doings of jobs may become a means to the mutual enrichment of human beings through intelligence and love.

Everything hinges in Professor Macmurray's view on whether in our hearts,

and consequently in our practice, we regard human beings as existing primarily for the building up of an efficient society and state, or whether we find the real significance of life in the mutual relations of persons, which all human activities are meant to further and enrich. For the sake of the fulness of personal life functions

¶ Few readers will disagree with Dr. Oldham's conclusions in this article; yet most will find that it works a simple but profound change in their outlook on the world. The article first appeared in the Christian News-Letter, a British periodical of which Dr. Oldham is editor.

must be efficiently performed, and it is in the common performance of functions that persons find opportunities of fellowship and mutual service. But the whole future of mankind turns on whether human beings are regarded as means or end.

MARTIN BUBER'S "I AND THOU"

The same demand for a fundamental change in our way of looking at things—a challenge more truly revolutionary than either Nazism or Communism—is made in a little book by a German writer, now an exile from the country of his birth. The book was begun during the last war. A preliminary sketch was made in 1916, a first draft completed three years later, the work put into final shape in 1922 and published in the following year—six years for the writing of a small volume of little more than a hundred pages. An English translation appeared in 1937¹ and has attracted far less attention than its importance deserves. I question whether any book has been published in the present century, the message of which, if it were understood and heeded, would have such far-reaching consequences for the life of our time. That the importance of this small volume has been as yet so little perceived shows with what difficulty truth that might save us is able to penetrate the crust of our inveterate habits of thought.

The book is at once a poem and the profoundest philosophy, compressed into a hundred pages. It does not disclose its meaning on a first reading. We have to go back to it again and again, allowing it slowly to remould our thought. As this takes place, sentences which at first seemed difficult and obscure will be found to be full of profound meaning.

TWOFOLD NATURE OF EXISTENCE

The world, Buber tells us, has a twofold meaning. Man's attitude to it is dual. The two attitudes are different and uninterchangeable. To understand this twofold nature of human existence is the beginning of wisdom.

This twofold attitude is expressed in the fundamental difference between our

relation to persons and our relation to things or objects. That is not precisely Buber's language. He speaks of the difference between our relation to the world of "Thou" and our relation to the world of "It." But the term "Thou" has disappeared in English as a form of address to a human person, though it survives in the language of the most personal of all relations—the language of prayer. For our present purpose Buber's meaning can sufficiently be expressed by the contrast between persons and things, provided we understand clearly that, in the sense in which the words are here used, persons are not always persons nor things always things. Persons may be, and for certain purposes must be, treated as things, as when we organize them or discipline them or care for their health of body or of mind; and even in the most personal meeting the "Thou" who addresses us and to whom we respond is continually passing over into a "He" or "She" (which in respect of the twofold attitude is the same as an "It"). We become aware for example, of the tone of our friend's voice or of the color of his hair or of his individual characteristics, and he no longer confronts us as a person but has become an object among other objects. Every human person is at the same time an "It." On the other hand, both animate and inanimate nature can meet us in a personal approach—confront us, that is to say, not as something to be experienced and used, but as entering into relation with us, making demands on us and evoking from us a full personal response of our whole being.

This distinction between two fundamental attitudes may appear at first sight difficult and abstruse. But in reality what Buber is talking about is the common stuff of our ordinary experience. If it seems difficult, it can only be because we have not been in the habit of reflecting on our experience; and partly also because, as we shall see, our experience has become distorted. Things have gained so strong a hold over us as to blunt our sensitiveness to the personal.

THE WORLD OF THINGS

Let us look first at the world of things. I observe something, I imagine something, I feel something, I think something, I will something. These activities have all to do with "It," and taken together they seem to include the whole range of our experience. To the world of objects belongs the whole of the vast domain over which science reigns. To it belong also the spheres of industry and commerce, the tasks of the economist and statesman. All organization, all arranging and ordering have to do with things. From the mechanization of life, from the pressure of institutions, men seek an escape into the region of feeling, hoping there to find the meaning of personal life. But feelings, as the feelings of an individual, belong also to the world of "It." It might seem as though we had included the whole of life in the world of things.

¹*I and Thou*. Martin Buber. (T. & T. Clarke, Edinburgh, 2s. 6d.) \$1.35.

It is true that everything that we *experience* and everything that we *use* belongs to that world. Just as the whole of life is functional, so it is embedded inextricably in a world of "It" and lived in an unbroken relation to things.

THE WORLD OF PERSONS

Yet nothing could be further from the truth than that man's life consists only in activities which have some *thing* for an object. From out of this infinite, inexhaustible world of things which he is so eager to explore, to taste, to appropriate and to bend to his purposes there may come to him unexpectedly a voice. What that voice may say to him he cannot himself control; he can only listen and respond. In relation to the world of things man is master; he observes, measures, weighs, judges, arranges, and orders. But in the encounter with another person he is no longer the sole arbiter; he does not alone control the situation. He is addressed and has to respond. The situation to which he has to respond is not created by him but created for him. He *meets* the other. He has passed from his solitariness into community, where there is not one point of view but two or more.

Things exist, events take place, in the context of space and time. Each is bounded by something else. But a person is not a thing among other things. We do not *experience* a person—so far as we *experience* another person it is as a "He" or "She"—but enter into relation with him. He gives himself to us; we give ourselves to him. Meeting takes place not in a fixed and stable world of unalterable law, but in the free and living present in which the world is continually born anew.

The meeting is unforeseeable. It comes unexpectedly. It is not found by seeking. We can, of course, make a date, and keep it, but that does not in itself ensure the personal meeting. The other meets us by grace; our response to the meeting is our destiny. We cannot "order" the world of personal meeting; only things can be ordered and planned.

It is through our responses to other persons that we become persons. It is others who challenge, enlighten and enrich us. There is no such thing as the isolated individual. We are persons only in our relation with other persons. How greatly this has been forgotten is evident when one picks up almost any modern work or statement on education. So strong is the humanist, individualistic tradition that the starting-point is almost always the individual child, and the question is discussed how he may rightly relate himself to other persons—how he may become social. But in reality the relation comes first; only out of it is personality born.

Reality is the lived relation. Through sharing in the giving and receiving of mutual being the "I" becomes real. "Reality is an activity in which I share without being able to appropriate it for myself. Where there is no sharing there is no reality. Where there is appropriation by the self there is no reality." *All real life is meeting.*

Every day the meeting awaits us. But whether it takes place depends on our choice. Our egoism continually tempts us to evade it. We prefer to wrap ourselves in our solitariness and pursue our solitary

purposes. As a protection against the meeting we build round us a wall of ideas—a philosophy, a theology, a tradition, a point of view. Nothing can reach us that does not get through its meshes. We take refuge in an imagined world where we are safe from the disturbing challenge of the "Thou." Not only those about us but the great ones of the past are ready to meet us. They are willing to become alive again and enter into contemporary life. But we are content too often to pile up information about them rather than allow them really to speak to us. Day by day opportunities of meeting touch us with their wings and finding no eagerness of response pass us by. The windows through which we might have caught glimpses of eternity remain closed, and our life narrows and hardens into death.

The difference between the lonely world in which the individual in his isolation experiences and uses and the living world of relation is no new discovery. Raymond Lull understood it, when he wrote in the thirteenth century "He who loves not lives not"; the writer of the First Epistle of St. John knew it, when he wrote, "He that loveth not, abideth in death."

PETRIFICATION OF OUR WORLD

In both the life of the individual and the history of the race there is a progressive increase in the extent and domination of the world of things. The ability to experience the world and to use what it contains steadily grows. With this growing capacity in the one direction there is apt to go a decrease in man's power to enter into relation.

This is the same thing as to say that there is a diminution in the life of the spirit. For spirit lives in relation. It is not in the "I," but *between* the "I" and the "Thou." Spirit is the *word*; the act of communication. Only through entering in to relation can man live in the spirit.

But is it possible, we may well ask, that our world should be freed from domination by the "It"? Is a reversal of the balance even conceivable? Is not man a hopeless captive in the prison-house of his organization? Does not the vastness and complexity of the structure of the modern state and economic activity rule out all directness and all forms of action which are alien to their own nature and laws? Is not the statesman and economist bound to deal with men, not as persons, but as functionaries?

The answer is that these structures, which have to do with the world of things, may yet, without neglect or violation of

any of their proper laws, be permeated with the animating breath of spirit. The world of things is not evil, but good. It becomes evil only when the spirit has departed from it—when it is no longer servant but master. In a society in which men retain the power to enter into relations, the working of institutions undergoes a subtle change, because the people who work them know something of the life of the spirit. New possibilities of action present themselves to the statesman, and the risk that would have shattered a lifeless and mechanical structure may be wholly justified in a structure "over which the presence of the 'Thou' broods."

HOW MAY WE BE SAVED?

And so we come at the end to the crucial question: If Macmurray and Buber—two prophetic voices, each declaring independently a similar message—are right, how may the fundamental change come about, which will free society from the baleful incubus of "It" and restore the healthy and life-giving intercourse of persons living in community? Buber's answer is an arresting one. It was once believed that power could be obtained over an evil spirit by addressing it by its real name. In the same way the seemingly all-powerful world of "It" which threatens to crush the spirit of man will fade into nothingness before those who know it for what it really is—something which is separated and alienated from true life. The word "It" is a word of separation. The thing stands over against you in its separateness; you may take it, and use it but it does not give itself to you. The word "Thou" is a word of union. When you utter it—when you are addressed and you respond—you are re-united with the pulsating life of the universe. For in every "Thou" that addresses us and calls us to a responsible decision, there speaks the voice of the eternal "Thou," the source of all life, the creative, living Spirit of God.

The answer to our question is then the answer of religion. There is that in the universe which is waiting to meet us. Let us go forth to meet it. What will come from the meeting is not in our hands. If it were, there would be no meeting; we should be still in the prison-house of our own self-chosen purposes in which we control and order things.

What comes out of the meeting is God's affair. In every real encounter with life and with our fellow-men we meet the living Spirit, the Creator of life. God is not to be found by leaving the world. He is not found by staying in the world. But those who in their daily living respond with their whole being to the "Thou" by whom they find themselves addressed are caught up into union with the true life of the world. "Inasmuch as ye did it unto one of these My brethren, even these least, ye did it unto Me."

Those who meet—who answer in responsible decision to the word addressed to them by another—are already sharers in eternal life. They are already bound together in community. They are allied with the power of the eternal Spirit—a power that can destroy the domination of things, overturn the proudest monuments of ambition and acquisitiveness and restore man to his true life which is realized only in community.

Extra-Curricular Activity

Sextons have more or less routine jobs, but Frank Middleton, of Christ Church, Bradenton, Fla., now has the problem of making over a "moonshine still" found in the tower of the church, into a suitable bathing pool for ducks he is raising.

Sent to investigate the condition of the church tower and bells by the rector, the Rev. Frank M. Brunton, Mr. Middleton reported the existence of the still, ready for use. No explanation could be given for its location, except that it might have been placed there by Hallowe'en pranksters.

“Of Peace, of Love, and of Righteousness”

A SMALL but significant decision of the House of Bishops at General Convention was its recognition of the propriety of any Bishop's authorizing the observance of the last Sunday in October as the Feast of Christ the King. Because the feast is authorized in the diocese in which *THE LIVING CHURCH* is published, we have noted it in our dateline on page 3.

Every year the feast comes within a week of All Saints' Day. This year the significance of its date is especially marked, for Christ the King, All Saints, and All Souls are remembered on successive days. The special emphasis of the latter two days, of course, is upon the Christians great and lowly who have finished their earthly course; while the emphasis of the Feast of Christ the King is upon His universal kingship, over both this world and the next. In the collect we pray that “all the kindreds of the earth, set free from the calamity of sin, may be brought under his most gracious dominion.” But the juxtaposition of the three days in this year's calendar corrects the universal tendency to draw a sharp dividing line between the Church militant, the Church expectant, and the Church triumphant. It is all one Church, one mighty body extending far into the past and far into the future, transcending time and space. It is “one communion and fellowship in the mystical body,” as the collect for All Saints' Day asserts.

Objection has been made to the celebration of a special feast of Christ's Kingship at this time, because it is thought to detract from the Feast of the Ascension or the Feast of the Transfiguration. But it does not seem to us that either of these feasts is actually primarily concerned with the kingship of Christ. There are two kinds of feasts celebrated in the Church. One deals with events, the other with continuing states and relationships. The Feast of Christ the King belongs to this latter class, as do Trinity Sunday, St. Michael and All Angels, All Saints, and several other special days. The Ascension and the Transfiguration belong to the former class. One deals with our Lord's leavetaking and His promise of the Comforter; the other, with a showing forth of His deity (which, incidentally, really belongs to the Epiphany

season). Neither is directly concerned with the celebration of His kingship over the universe, as is the Feast of Christ the King.

In the many churches over the nation which bear the dedication of “Christ Church,” the timing of the feast is especially useful. Coming as it does about a month after the beginning of the fall season, it supplies a time for a yearly parish festival of thanksgiving and rededication which will bear fruit in many ways throughout the year.

PERHAPS the most urgent reason for a day especially dedicated to the kingship of Christ is its relation to the crucial issue before the world today: the problem of creating a just international and social order. The kingship of Christ reminds us that the sovereignty to which the Christian is primarily dedicated is not that of any nation, but of God. The recognition of His kingship is absolutely fundamental to the problems of world order, and no cunningly devised plans of men will succeed in averting that judgment which pursues the effort to put something else in His place—whether it be the will of a dictator, of a class, of a hierarchy, or of the people as a whole.

As General Convention began, an event of world importance took place: the issuance of a joint Catholic, Protestant, and Jewish statement on a just peace, signed by Roman, Anglican, Protestant, and Jewish leaders who, while acting as individuals, carry the full weight of their respective constituencies with them. Quick to recognize the importance and validity of this declaration, the Convention gave it the unqualified official endorsement of the Episcopal Church.

The first point of this historic 7-point declaration is: “The organization of a just peace depends upon practical recognition of the fact that not only individuals but nations, states, and international society *are subject to the sovereignty of God* and to the moral law which comes from God.”

This is the very heart of the problem of world order. There is a tendency for Church declarations to refer to the moral law of God alone, without clarifying the fact that the relation between God and man is more than a set of regulations. In comment, even in the theologically articulate Roman Catholic press, this section has been cited more for its reference to the divine law than to the divine Person. To us it is a heartening evidence of the spiritual insight of the Catholic, Protestant, and Jewish leaders who framed the declaration that the call is first for loyalty to God, and second for obedience to His law.

Is this distinction between God and His law a splitting of hairs? We think not. The difference may be found in the celebration of the feast of the King of kings. The Christian does not think of his Lord primarily as a law-giver. Not merely the other governmental functions of judgment and administration, but love and mercy and power reside in Him; and He calls us to share in the work of His kingdom, giving us healing and strength to that end. “I can do all things,” says St. Paul, “through Christ which strengtheneth me.” The process of creating world order is not primarily a matter of spinning a web of legislation, but of bringing mankind to redemption. As the Presiding Bishop set the goal before General Convention, we must move “Through world redemp-

Today's Gospel

19th Sunday After Trinity

“BE of good cheer; thy sins be forgiven thee.” The forgiveness of our sins, if we truly repent and unfeignedly believe God's word, is one of the strongest assurances of the Christian revelation. It is another proof of God's love, in that He gives us another chance, which we by no means merit. No power of our own can ever take away the penalty of sin—eternal separation from God. It is God's love alone, working through the grace of Absolution, that can restore us to union with Him. Be of the greatest cheer that God never turns away from you but is ever ready to welcome back the true penitent. Let no thought of unworthiness keep you back from God, but pray for His grace that you may truly repent and so be called again to enter into the joy of your Lord. As you make your Communion thank God for His forgiveness.

tion to world fellowship in Christ." The hope of mankind is not lawgivers, but saints—men and women in whom the image of God shines forth with visible splendor. True world order depends quite as much on Christian missions as upon Christian social action; the two are essential parts of the same surging force: the forward movement of the Kingdom of God. How appropriate it is that the men and women of the vanguard of this movement are to be remembered this year on the day after the Feast of Christ their King.

The second point of the interfaith statement recognizes the true nature of the human person in terms similar to those we have used above, and on the basis of that nature calls for appropriate action by governments and individuals: "The dignity of the human person *as the image of God* must be set forth in all its essential implications in an international declaration of rights, and be vindicated by the positive action of national governments and international organizations. States as well as individuals must repudiate racial, religious, or other discrimination in violation of those rights."

Further implementation to the religious view of man's nature and destiny is given by points 3 and 4, on the rights of oppressed, weak, and colonial peoples and of ethnic, religious, and cultural minorities. And from the same basis of God's sovereignty and man's dignity as the image of God emerge the later points of the declaration:

"(5) An enduring peace requires the organization of international institutions which will (a) develop a body of international law; (b) guarantee the faithful fulfilment of international obligations, and revise them when necessary; (c) assure collective security by drastic limitation and continuing control of armaments, compulsory arbitration and adjudication of controversies, and the use when necessary of adequate sanctions to enforce the law.

"(6) International economic collaboration to assist all States to provide an adequate standard of living for their citizens must replace the present economic monopoly and exploitation of natural resources by privileged groups and States.

"(7) Since the harmony and well-being of the world

community are intimately bound up with the internal equilibrium and social order of the individual States, steps must be taken to provide for the security of the family, the collaboration of all groups and classes in the interest of the common good, a standard of living adequate for self-development and family life, decent conditions of work, and participation by labor in decisions affecting its welfare."

That last point, especially, says a tremendous amount in very small compass. In itself it is a five-point statement for a sound domestic order which deserves detailed consideration. Its inclusion in the statement on world peace reflects a wisdom in the religious leaders which is found all too rarely in discussions of peace plans. They recognize clearly and state categorically that the interior life of each nation concerns the whole world; that no international machinery could be effective if "internal equilibrium and social order" is wanting in the individual nations. And the validity of their approach to the questions of domestic order is based on the same ground as their analysis of the questions of world order: They approach both subjects from the standpoint of the sovereignty of God and the dignity of the human person as the image of God.

The religious principles of world order do not spring from a nebulous "good will," in the sense of a kindly disposition toward our fellows as we drift about in an empty universe—cosmic orphans, devoid of purpose or significance other than that with which we invest ourselves and each other. They spring from the glad recognition of God and of His purpose for the world. The Christian, especially, is fortified by his awareness of God's active part in fulfilling that purpose, both directly and as a source of power among men. The force that will bring in world order is the grace of God. It is amply sufficient for the work; the only doubt that can assail us is what part we, individual Christian men and women, will have in it. Shall we be found working for Him or against Him? The Feast of Christ the King calls us to turn from lesser loyalties to our Lord Jesus Christ, joining in giving thanks to God, who (in the words of the Proper Preface for the day):

"Hast anointed thine only-begotten son Jesus Christ with the oil of gladness, to be Priest forever and King of all: so that by offering himself upon the altar of the Cross, a pure and atoning Victim, he might accomplish the mystery of mankind's redemption; and, subduing unto his rule the whole creation, might render to thine eternal majesty a kingdom endless and universal: a kingdom of truth and life; a kingdom of grace and holiness; a kingdom of peace, of love, and of righteousness. . . ."

For that kingdom provides the only true standard of world order, and the dynamic to bring it into being.

Youth Sunday

THE setting aside of the last Sunday in October as Youth Sunday lends additional significance to the observance of this day as the Feast of Christ the King. As a time of young people's corporate rededication to the Church and to our Lord, it is fitting that it be not just a numerical Sunday after Trinity, but a day on which the liturgical emphasis is placed upon the Kingship of Christ. For those who wish to join in the observance of the feast, we publish in this issue the Collect, Epistle, Gospel, and Proper Preface, as well as the lessons at Morning and Evening Prayer, which are authorized for use in the diocese of Milwaukee and in some other dioceses. We hope that they will be found useful in still other dioceses, where authorized by the Bishop.

SPIRITUAL

MOSES smote the rock — out gushed the living water,
 Out upon the parched sands the clear stream burst;
 Pure tides for cleansing to wash away all blackness,
 Sweet streams merciful to quench all thirst.
 White were those waters, but whiter than the snowdrift,
 Whiter than a Lily bloomed the eternal Rock;
 White were those waters, but whiter than a dove's breast,
 Or wings of the lone dove, lone white among the flock,
 Lovely the Rock bloomed as Lily of the Valley —
 Lovely as a veil for Bride of the Lamb;
 Beauty from the stricken Rock sprang to light all sorrow —
 Pure tides shining like the fleece of the Lamb.
 Song strikes silence, redeeming words of evil
 Or grudging words of kindness heart hungers to have heard.
 Song strikes silence, the mouth shall make atonement —
 Moses smote the Rock, and that Rock was Christ, the Word.

ANNE YOUNG.

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BOOKS



JEAN DRYSDALE, EDITOR

New New Testament

THE GOODSPEED PARALLEL NEW TESTAMENT. By Edgar J. Goodspeed. 600 pp. The University of Chicago Press. \$2.00.

The publication of this *Parallel New Testament* is a fortunate event for that portion of the reading public that has a real interest in the New Testament. It will also be welcomed by the student who wishes to have before him a ready means of comparing classical with modern English versions of the sacred books.

There is, of course, nothing new to be said about the Goodspeed translation. It has been before the public for 20 years, and in that time has made its own significant place as a clear and lucid version in the American idiom. And naturally there is nothing to be said about the King James version, which has endeared itself to Christians during more than 300 years. But to bring the two together in parallel columns is, for the general reader or for the interested student, a happy event in the Biblical publishing field.

One is pleased, also, that there are a few critical notes appended to each book, as well as brief critical introductions to most of the books. The editor did not feel a necessity for a separate introduction to each of the books; thus a single one is made to serve for all three Pastoral Epistles, and another for all the Johannine letters. The material contained in notes and introductions is not new. Anyone familiar with Goodspeed's *Story of the New Testament* or his *Introduction to the New Testament* would know the general tone of their content. And however much one might disagree in certain particulars with Dr. Goodspeed's viewpoint and conclusions, it is good to see this type of material in a book meant for popular reading and study.

HEWITT B. VINNEDGE.

Solution For Living

CHRIST AND THIS CRISIS. Samuel M. Shoemaker. Fleming H. Revell Company. \$1.50.

These 14 addresses by the well-known rector of Calvary Church, New York, have been published "for the simple reason that, in the tremendous and tragic times through which we are living, they have helped to bring to someone more light, more faith, more peace, more enthusiasm for the Christian Gospel and the Kingdom of God as the only real solution for our lives or for our world." Each of these addresses stresses some aspect of the Gospel which seems particularly relevant just now in language which, while direct and forcible, is entirely devoid of dogmatism. The author has succeeded in fulfilling his expressed intention of talking with his readers and not at them. The evangelistic note is in evidence throughout and as might be expected Dr. Shoemaker insists upon conversion as the indispensable

prelude to a truly Christian life. He has, to an enviable degree, the gift of expressing great truths in far fewer words than many writers, less fortunately endowed, find it necessary to employ. The following quotations are typical examples of his aphoristic ability: "You can't *divert* men from greed, you can only *convert* them from it. . . . We all contribute to morale or decrease it. . . . Only faith creates fellowship; and only faith and fellowship lead to freedom. . . . America can no longer straddle a Christian heritage and a pagan outlook. . . . Prayer is not an attempt to change God's will, but to find it. . . . Men are savages without God: unless God sits at the peace table it will only be a prelude to future wars. . . . Democratic freedom is the child and offspring of Christian faith and whenever and wherever Christianity departs, democracy departs with it."

This reviewer heartily endorses the claim of the publisher, "Those who are concerned today with the need for a vital religion, for a positive faith and a conviction born of a definite religious experience will value this book and want to read it again and again." It is an outstanding example of sanctified common sense.

E. AINGER POWELL.

Sixteenth Century Personality

SAINT TERESA OF AVILA: a biography; by William Thomas Walsh. Bruce Publishing Company, 1943. 592 pp. \$5.00.

"There were giants in those days." The 16th century witnessed a host of personalities who stood head and shoulders above their fellows. Within its span, the careers of Michelangelo, Galileo, Erasmus, Queen Elizabeth, Luther, Francis Bacon, and Shakespeare began, reached their height, or came to an end. Among this illustrious company, there deservedly stands St. Teresa of Avila, who restored the primitive order of Discalced Carmelites. Unfortunately for our generation, her fame has been somewhat eclipsed in recent years by the immense popularity of her namesake, St. Therese of Lisieux—the "Little Flower." Although this obscurity could be only pleasing to her whose humility was both sincere and profound, nevertheless we have incurred a certain loss.

The present biography is, therefore, most welcome. The author is well-qualified to write the life-story of this extraordinary saint. His previously published works include biographies of Isabella of Spain and Philip II, thus assuring ready familiarity with her period, locale, and historical background. Mr. Walsh has also written a novel, two plays in verse, and a volume of lyric poems,—displaying a literary versatility and skill which are highly desirable in dealing with a character as colorful, and a life as dramatic as St. Teresa's. Moreover, he happily brings to his subject a sympathetic understanding, arising partly from his own allegiance

to the Roman obedience, partly from his acquaintance with religious communities. For the past 10 years, he has been professor of English at Manhattanville College of the Sacred Heart, New York City, where his daily association with the nuns would inevitably deepen his appreciation and evaluation of the religious life.

Although this book is not exhaustive, it is thorough; and Mr. Walsh has done well in the "selection, arrangement, and simplification" of the quantity of available material, and has produced an excellent "single volume for general use." The titles of his 33 chapters are often provocative and fascinating: "Victory in Surrender," "Stealing a March on Sleepy Avila," "A Friar and a Half for the Reform," "The One-Eyed Princess of Eboli"; and the contents of these chapters are anything but disappointing. At first, his writing is rather pedagogical, obvious, even trite; but soon the compelling power and sanctity of St. Teresa take hold on the author, and from then on, both he and the reader are conscious only of her and of the Divine Majesty who gave her life, and to whom she so courageously and gloriously returned it. R. A.

Merrick-McDowell Lectures

A BASIS FOR PEACE TO COME. Abingdon-Cokesbury, New York, 1943, 152 pp., \$1.50.

These lectures were delivered at Ohio Wesleyan University. There are six of them, of varying merit. The authors are the Methodist Bishop F. J. McConnell; John Foster Dulles, chairman of the Commission on a Just and Durable Peace of the Federal Council of Churches; the late Dr. William Paton, former secretary of the International Missionary Council; Leo Pasvolosky, an assistant secretary of State in Washington; Hu Shih, former Chinese Ambassador to the United States; and the Hon. C. J. Hambro, president of the Norwegian Parliament (in exile).

One confesses a certain disappointment. With the exception of Dr. Paton, these gentlemen have little to say about the impact of religion on the peace. To the rest of them there is hardly more to it than a problem of using common sense and lo, the peace is here, just and durable. It is just "old fashioned liberalism." The assumption seems to be that we may assume the intelligence, good-will, and altruism of everybody, except of course our wicked enemies. This strikes one as a little naive to come from such notable persons.

Within this somewhat serious limitation, Mr. Dulles' paper is far the best. It is, like all he writes, a bit on the ponderous side; but it is an able analysis. He sees quite clearly, for instance, that an alliance of "the democratic nations" has the disadvantage of also being an alliance of the world's wealthy nations. A banding together of the poor and dissatisfied nations against them is almost inevitable. Between the two groups would be Russia and China, fairly satisfied but not wholly so, and neither of them democratic. They would hold the balance of power. Such an outcome would not make for peace. He might have added that it would be perilous

indeed for the democracies. There are a number of these insights, unfortunately not shared by many of our ecclesiastics who are so ignorant, as Mr. Dulles is not, of what people are like outside the British-American family.

Best of all is his clear perception that one cannot have an effective world government, or even an effective League of Nations, unless and until there exists a real world community, and that this does not now exist, nor can it be expected to exist with the close of this present war. "There are lacking such common mores as are the necessary condition to common rules being understood and deemed reasonable." Mr. Dulles would create such international bodies as will promote the at present lacking understanding and coöperations, leaving the world state, if it ever does come, for the not early future. Only by interdependent action in coöperation between the nations, slow and voluntary, can a state of mind emerge which will make world peace possible.

BERNARD IDDINGS BELL.

"Forgetfulness of God"

FREEDOM, FORGOTTEN AND REMEMBERED, by Helmut Kuhn, University of North Carolina Press, 1943, pp. 267, \$2.50.

A book may have interest, if it has spirit and comes from a thoughtful writer, even though it makes no contribution to our knowledge or to the interpretation of what we know. Professor Kuhn's book is of this kind. He writes well; more than

a little verbose, with some straining after word effects, but very effective and colorful, considering that his English is an acquired language. His theme is the rise of National Socialism; his explanation, that the "modern mind" (everywhere, not just in Germany) is weaned from loyalty and love of freedom by the "secular" temper which destroys faith and weakens rational decision.

Professor Kuhn is an academic professor who left Germany soon after Hitler's political victory, first to study Hegelianism in England, then to write *The History of Aesthetics* with K. E. Gilbert at Duke University, and finally to teach at the University of North Carolina. Before his departure from Germany he was identified with the Confessional Movement gathered about Martin Niemöller.

The author's idealism (philosophical, and Hegelian) is evident throughout. His religious viewpoint also plays a vital role, emerging in the conviction that "the forgetfulness of freedom went hand in hand with a forgetfulness of God" (p. 109). and "the German mind was farthest advanced in the process of de-Christianization" (p. 130).

The weakness of books like this is their "ideological" approach to the problems of social change, an almost cavalier indulgence in generalities. The student of *mittel Europa's* agony might get something from it, however, if he first reads a work like Neumann's *Behemoth* recently published by the Oxford Press.

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Can Our Lord Still Heal?

When Our Blessed Lord walked the earth, seeking, saving, healing, what one great element did He require before He healed the maimed, the sick, the halt and the blind? Faith,—belief that He was the Son of God and was able to heal. When the suppliant had faith, he was healed. That was 1900 years ago. Can He, does He, still heal suppliants? Of course, but He uses other means. He requires first that we prove our faith in Him by using that Sacrament of the Church which has been prescribed for just that purpose—the Sacrament of Holy Unction. There are still many well-meaning but not too well informed "Prayer Book Episcopalians" who don't even know that that Sacrament is duly provided for in our Book of Common Prayer (page 320).

Willingness for Holy Unction reveals to Our Lord that we believe He CAN heal us, either in body—or, if He plans that our bodies be not healed, that our wills are. It means that we will use all means provided or toward which we are led by the Holy Spirit for the healing of our bodies or minds, and then have the necessary grace, which will be provided, to accept God's will for the outcome. Have you ever let Our Lord touch you in His healing grace in this holy, priceless Sacrament? If you need that touch, we beseech you to send for your Priest and begin to let Our Lord begin His healing grace both within and without. It is a spiritual experience of great exaltation, we can assure you.

But there are sicknesses not of the body, but of the soul. These are caused by sin. These need to be healed also, but another Sacrament has been provided for them. It is called the Sacrament of Penance, which the penitent seeks and which he makes use of through his Parish Priest. Here again faith is needed to believe that Our Lord will heal by the forgiveness of those sins—provided there is true penitence. This is a more difficult Sacrament to submit to than the other, for this hits us at the point of our personal evil hankerings, at our pet and unrelinquished meannesses—or, as the theologians would put it, our besetting sins.

Do you believe that Our Lord will take away your meannesses, your sins? Do you really want them removed from you forever? Well, go and have it done, then. The cure is immediately at hand—with your Parish Priest (who is Our Lord's own agent) and in your Parish Church.

The Church has the cure for all your ills, be they of body or soul. None but the stubborn, the prejudiced, or those who won't give up their personal vices, will refuse the healing of Our Lord, which is as potent and possible in 1943 A. D. as it was in 32 A. D.

Know your Church. Know your Prayer Book. And then, as you know yourself, come and be healed, every whit.

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PUERTO RICO

Powder Magazine Becomes a Chapel

A powder magazine built in 1770 in San Juan, Puerto Rico, its walls 30 inches thick, constructed of brick brought from Spain as ballast, has now become Santa Barbara Chapel, with altar, pews, and doors of native mahogany. It has been dedicated by Bishop Colmore of Puerto Rico for use of Navy and Marine Corps personnel stationed at San Juan.

SOUTHERN OHIO

"Fifth-Thirtieth" Anniversary

The celebration of the Patronal Festival of St. Michael and All Angels, Cincinnati, Ohio, was of special significance this year, for it was observed as the "Fifth-Thirtieth Anniversary," marking the completion of five years since the present parish was formed by merging Grace Church, Avondale, and St. Luke's, and the thirtieth anniversary of the ordination to the sacred priesthood of the Rev. Edmund L. Souder, rector, who spent the first 25 years of his ministry in China and the Philippines. Masses on the Feast itself were celebrated by the rector, the Rev. Newton Chiang, and the Rev. F. B. Atkinson, executive secretary of Southern Ohio.

A large congregation was present for the Solemn High Mass on the Sunday in the Octave, when a beautiful Hanging Rood of "Our Lord Jesus Christ, King of Angels," was solemnly blessed and other valuable gifts presented, including a notable oil painting of St. Michael, done by Herman H. Wessel, head of the Art Academy, Cincinnati.

At a social hour after Solemn Evensong, the rector was presented with a check for \$100 to use in his discretionary fund. Harry C. Fisher, organist and vestryman, was chairman of the "Fifth-Thirtieth" Anniversary Committee.

NEW YORK

British Harvest Festival At Trinity

The 22d annual British Harvest Festival was held in Trinity Church, New York City, on Sunday afternoon, October 17th. Because of war conditions, the customary decorations of fruits, grains, and vegetables were omitted. The procession of British and American patriotic societies, one of the great features of the occasion, marched as usual.

The representatives, with the flags and banners of their respective societies, assembled in Trinity Parish House, marched thence to Liberty Street and to Broadway, and down Broadway to Wall Street, at the top of which Trinity stands. The grand marshal was Major General Ottman. The Hon. Francis E. Evans, British consul in New York, represented

the Hon. Godfrey Haggard, British consul general.

The church was even more crowded than usual for the service. The Rev. Dr. Frederic S. Fleming, rector of Trinity parish, had asked the members of the parish, in a letter in the parish paper, to give place to visitors should this be necessary, and this was graciously done. Not only British guests but also members of other nations were present. Men on leave and Wacs and Waves also were in the congregation in large numbers.

In his address, Dr. Fleming spoke of the Rev. Dr. Joseph P. McComas, the vicar of St. Paul's Chapel, Trinity parish, who died on October 5th, reminding the congregation that Dr. McComas had revived the ancient custom of a harvest festival, and had to the end of his life taken great interest in all the arrangements for it.

Annual Clergy Conference

On account of war conditions, the annual conference of the clergy of the diocese of New York met this year for only one day instead of the customary three days. Last year, the conference met at West Point. In other years it has been held at Lake Mahopac and at Bear Mountain. The clergy are the guests of Bishop Manning throughout the conference, whenever and wherever held.

This year the sessions were held in the Synod Hall, preceded and followed by services in the Cathedral of St. John the Divine. Although some of the clergy outside the city were not able to be present, because of gasoline rationing, there was still about the same number as in other years. More of the New York City clergy than usual were able to attend. Breakfast, luncheon, and supper were served in the Undercroft of Synod Hall.

The addresses and speakers were as follows: The Gospel of Christ and His Church, Bishop Manning; Preaching the Gospel to the Post-War World, Bishop Spencer of West Missouri; The Christian Religion and Our Modern Literature, Prof. Frederick A. Pottle of Yale University; The Forward in Service Movement in Our Diocese, Bishop Gilbert, Suffragan of New York; The Call to the Clergy Today, the Rev. Alan G. Whittemore, OHC.

MICHIGAN

Milestones

During the week of October 10th, the Ven. Leonard P. Hagger, archdeacon of the diocese of Michigan, presided at two meetings of mission congregations, each of which represented a milestone in the life of the mission.

On Monday evening, October 11th, Archdeacon Hagger was the presiding officer at the first parish meeting of St. Mark's Church, Detroit, a mission which is proceeding to become a parish. On Wednesday evening, October 13th, he officiated at a similar meeting in St. John's,

Plymouth. At both meetings the Articles of Incorporation were received and the first vestry elected. After each meeting, Archdeacon Hagger presided at the first vestry meeting of the parish, at which the vestries organized and formally took over the management of their respective parishes.

St. Mark's, Detroit, has been a mission of the diocese since 1928, and St. John's, Plymouth, since 1912. Both missions have of course relinquished financial aid from the diocese, and will apply for admission as parishes in union with the convention of the diocese at the next meeting of the convention to be held in St. Paul's Cathedral, Detroit, next January.

Two other missions of the diocese which are also going through the necessary steps to become parishes are St. Cyprian's, Detroit, a 13-year old congregation, and St. Hilda's, River Rouge, which was established in 1897.

Commissioner

At a recent meeting of the City Council of Highland Park, the Rev. G. Paul Musselman, rector of St. Alban's Church in that city, was unanimously elected as a member of the Fire and Police Commission, a five-man board. He says he is impressed no end, on his customary jaunts around the city, to be smartly saluted and addressed as "Commissioner" by so many uniformed men.

ALBANY

Rector Opens Mission Church

The Rev. Percival G. Rollit, rector of Christ Church, Rouse's Point, has restored the small church at Chazy, N. Y., having the interior renovated and exterior painted. He aroused the interest of the people in St. Luke's, which had been closed for a period of years, and celebrated the Holy Communion on October 7th, the Eve of St. Luke's Day. He has added the mission to his schedule of services already including three churches.

Bishop Oldham Participates in Two Cornerstone Anniversaries

On the Eve of St. Luke's Day, Bishop Oldham happened to combine with his initial visitations in the deanery of the Susquehanna the observance of two significant anniversaries.

The first was for 125 years since the laying of the cornerstone of Zion Church, Morris, N. J., commemorated by a parish

corporate Communion. At the same time St. Paul's Church, Sidney, had a parish Communion marking the 50th anniversary of laying its cornerstone. Bishop Oldham preached the sermon at the former service and confirmed a class and preached at Evening Prayer at St. Paul's. Zion Church, the Rev. L. Curtis Denney, rector, is a rural parish including the surrounding countryside. The Rev. Robert H. Moore is rector of the Sidney parish which now serves a community created by a vast war industry.

LONG ISLAND

Five Parishes Unite for

"Renewal Week"

St. George's Church, Flushing, L. I., has invited her four daughter parishes to participate in a mission, "Week of Renewal," October 31st to November 7th. These parishes, all founded by St. George's, are: St. Paul's, College Point; Grace, Whitestone; All Saints', Bayside; and St. John's, Flushing.

The preaching mission is to be conducted by the Rt. Rev. Archibald Lang Fleming, D.D., Bishop of the Arctic. The Bishop is often referred to in the press as "The Flying Bishop" because he has flown over 40,000 miles in his visitations across his diocese which extends from the shores of James Bay to the North Pole taking in the Arctic coast from Baffin Land and Ungava to the Alaskan boundary.

CHICAGO

Catholic Club

At the October 27th meeting of the Catholic Club in the Church of the Epiphany, Chicago, Fr. William H. Dunphy was the preacher, Fr. Joseph F. Higgins, Fr. Louis A. Haselmayer, jr., and Fr. William F. Orrick officiated at the service of Benediction of the Most Blessed Sacrament. Dinner speakers included Joseph G. Hubbell, and the Rev. William B. Stoskopf who gave their interpretation of matters that came before General Convention.

SOUTH DAKOTA


Indian Work

At its recent provincial meeting at Fort Thompson, S. D., the Brotherhood of Christian Unity, one of the two large laymen's organizations in the Indian Field, appealed to Bishop Roberts to strengthen the present Indian Church schools and if possible to establish more. It was pointed out that many children are being lost to the Church for lack of additional schools. Voting to make a special effort to raise money both from within and without their own membership for the establishment of new schools, the Brotherhood also voted \$100 scholarships to St. Mary's School and to St. Elizabeth's School to help make up for the government aid which was withdrawn from all mission schools three years ago. In connection with their appeal

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CHURCH CALENDAR


October

31. Nineteenth Sunday after Trinity.

November

1. All Saints' Day. (Monday.)
7. Twentieth Sunday after Trinity.
14. Twenty-first Sunday after Trinity.
21. Sunday next before Advent.
25. Thanksgiving. (Thursday.)
28. First Sunday in Advent.
30. St. Andrew. (Tuesday.)

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to the Bishop, the Brotherhood also urged the re-opening of Hare School at Mission. S. D.

SAN JOAQUIN

Grape Pickers

Olive Meacham of Selma, Calif., district of San Joaquin, one of the National Council's "domestic" missionaries, has added a new item to her varied activity by directing a camp run by the Girls' Friendly Society and Home Missions Council for 100 girls, ages 14-19, picking grapes for a month in Fresno County vineyards.

Provided with a disused church building, Miss Meacham secured refrigerators, water tanks, heaters and showers, cots

and mattresses, sports equipment. The Selma Girls' Friendly Society, local workmen, the city of Selma, the army and many other groups cooperated in this enterprise.

NEWARK

Preaching Mission

The Fundamentals of the Christian Faith was the theme of a six-day preaching mission held at St. Paul's Church, Englewood, N. J., conducted by the Rev. Alan Whittemore, superior of the Order of the Holy Cross. Invitations were sent to all the churches in the Englewood area by the rector, the Rev. James A. Mitchell, who has just celebrated the 10th anniversary of his rectorship at St. Paul's.

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

Thomas Anderson Conover, Priest

The Rev. Dr. Thomas A. Conover, retired rector of St. Bernard's Parish, Bernardsville, N. J., died on September 29, 1943, at his home in Bernardsville, after a prolonged illness. The funeral services were held at St. Bernard's Church on October 26 at noon, and were attended by many of the clergy of the dioceses of New Jersey and Newark.

Dr. Conover was rector of St. Bernard's Parish for 40 years, retiring November 15, 1939, because of impaired health. During his long ministry he was noted for his missionary work in that section of the diocese. Under his direction, the work at St. Luke's Church, Gladstone, N. J., was started in 1903, and the cornerstone for the new edifice was laid in 1904. He later expanded missionary work to Far Hills, N. J., where he established St. Matthew's Mission. He organized and built All Saints' Church in Millington, N. J., completing it in 1908. A year later he broke ground for St. John's Chapel in Bernardsville. In 1907 Dr. Conover established the St. Bernard's Farm School in Gladstone, of which he was rector from that time until his death. The school since that time to the present day has provided the educational needs of deserving boys, who have always felt a deep debt of gratitude to Dr. Conover.

Massena, and St. John's, Richfield Springs, from which he resigned in 1922 to take the Albany parish where he concluded his active ministry. While rector of Holy Innocents, Fr. Crydenwise served as canon of the Cathedral of All Saints and remained an honorary canon after his retirement.

The burial service was from the Church of the Redeemer, the present rector of Holy Innocents, Albany, the Rev. James W. Pennock, officiating, assisted by the rector of the Redeemer, Fr. Crydenwise is survived by his wife, the former Jessie Prentice Terry, and a daughter Dorothy, wife of Lieut. Commander Steele Lindsay, U. S. Navy.

Robert F. Lau, Priest

Dr. Robert F. Lau, rector of St. Paul's Church, Spring Valley, and of St. John's Church, New City, in the diocese of New York, died October 5th.

Dr. Lau, was born in Jersey City, N. J., in 1885, son of the late Rev. Dr. Robert J. Lau, dean of the School of Theology of Schuylkill College, Reading, Pa., was educated at Columbia University and General Theological Seminary. He served parishes at Hoboken, Mendham, and Bayonne, N. J. From 1930 to 1936 he served on the ecclesiastical relations commission of the National Council as associate secretary, vice-counselor, and counselor respectively. In 1936 and 1937 he was dean of the Cathedral of the Holy Trinity, Port au Prince, Haiti.

In 1935 and 1936 he was on the staff of the Cathedral of St. John the Divine. He also served at the Chapel of the Intercession, New York City; Grace Church, White Plains, N. Y.; he was also instructor and chaplain at the Rectory School, Pomfret, Conn. He was on the staff of the *Anglican Theological Review* and frequently contributed to it. He was the author of *The Server's Manual*, and co-author of *The Eastern Church in the Western World*.

Dr. Lau is survived by his wife, two sons, one daughter, and a sister.

Howard W. Crydenwise, Priest

The Rev. Howard W. Crydenwise, retired priest of the diocese of Albany, died at his home in Lexington, Mass., on October 17th after a week's illness. Fr. Crydenwise was 74 years old and had retired in 1937 from the Church of the Holy Innocents, Albany, of which he had been rector for 15 years. He was ordained deacon in 1901 and priest in 1902 by Bishop Huntington of Central New York. He was rector at Susquehanna, Pa., 1901 to 1903, at Waverly, N. Y., 1904 to 1907, at Clinton, N. Y., 1907 to 1916. His ministry in the diocese of Albany began in 1916 and included St. John's Church,

EDUCATIONAL

SEMINARIES

Church Divinity School of the Pacific Has 50th Anniversary

With addresses by Bishop Parsons, Mrs. James O. Lincoln, and the Rev. John DeF. Pettus, the Church Divinity School of the Pacific celebrated its 50th anniversary October 18th in a colorful service at All Saints' Memorial Chapel. Mrs. Lincoln, only living attendant at the opening service 50 years ago, described the "peripatetic cornerstone" as the school was moved from San Mateo (1893-1911) to San Francisco (1911-1930) to Berkeley (1930-), and pointed out that all three members of the first graduating class are still living.

The Rev. Mr. Pettus paid tribute to Dean Henry H. Shires. "I know of no man who has done so much with so little," in establishing the reputation and constructing the buildings of this school. He said that we need a "grass roots" ministry, nurtured and educated in the West for the West, and he described what he felt were the future tasks of the trustees, faculty, and students.

Bishop Parsons told the history of the school, with which he has been associated for 48 of its 50 years, showing how the nature of its educational work had changed with each change in environment, with the emphasis first on the pastoral, then on the institutional, and finally on the intellectual and ecumenical aspects of the ministry.

In connection with the Jubilee, an anniversary volume has been published, *Christianity and the Contemporary Scene* (Morehouse-Gorham, \$3), edited by Professor Randolph Crump Miller and Dean Shires, with 15 essays by faculty members of the school, the Pacific School of Religion, St. Margaret's House, and the University of California.

INTERFAITH

New York Institute For Religious Studies

By ELIZABETH McCracken

The Institute for Religious Studies opened at the Jewish Theological Seminary, New York City, on October 19th. The institute is a graduate school conducted with the cooperation of Catholic, Jewish, and Protestant scholars. It was established by a gift from Lucius N. Littauer to "enable ministers of all Faiths to study under the guidance of eminent theologians and scholars of the various denominations." Mr. Littauer's gift was so large that the registration fee is nominal: one dollar for the entire period of five months. The institute meets on every Tuesday throughout that time, with three sessions in the morning and a luncheon with special speakers.

The first course on the first day was that of Dr. Ben Zion Bokser, rabbi at the Forest Hills, New York, Jewish Center.

His course, *The Problems Faced by Judaism in the Changing World of Today*, will continue throughout November. Dr. Bokser outlined the Jewish faith as to the relation of God to the world. Nothing can be wholly evil since God created all things and all have been touched by the Finger of God. Nothing can be wholly good, since mankind is sinful. But always God seeks man and man seeks God, made in His image alone of all His creation.

Interesting as Dr. Bokser's lecture was, still more interesting was the constituency of his class. There were present Jewish teachers and graduate students, Roman Catholic priests, a few Anglicans, both clerical and lay, and a sprinkling of Protestants. Most of them took notes.

The second course of October 19th was that of the Rev. Hunter Guthrie, S.J., dean of the Graduate School and professor of philosophy in Georgetown University. The subject of his course, which also will continue until the end of November, is *The Philosophy of St. Thomas Aquinas in its Bearing on the Modern World*. Most of the members of Dr. Bokser's class remained for Fr. Guthrie's. His opening lecture, perhaps for this reason, was devoted largely to a detailed explanation of the Thomist position on the subject of "matter" and "form."

FOUNDATIONS OF WORLD ORDER

The third course, *Intellectual and Cultural Foundations of World Order*, will have a different lecturer at each session and will run during the entire five months of the institute. The Rev. Dr. F. Ernest Johnson of the Federal Council of Churches is presiding over the course and will deliver the final lecture—*What the War Has Taught the Churches*—on March 14th. At the opening session on October 19th, the subject was *Interfaith Collaboration for World Order*, presented by Dr. Louis Finkelstein, president and Solomon Schechter professor of theology of the Jewish Theological Seminary of America. Dr. Finkelstein discussed in brilliant form the ways in which the religious forces of the world not only should but also can and must work together to make and to keep the coming peace.

Other lecturers in this important course and their subjects are:

The Task of Cultural Rebuilding, Dr. Pitirim A. Sorokin, professor of sociology, Harvard University; The Dynamics of Hostility, Dr. David M. Levy, Rush Medical School; A Juristic Framework of World Order, Dr. Joseph B. Chamberlain, professor of public law, Columbia University; The Psychological Presuppositions of World Order, Dr. Harold D. Lasswell, director of war communications research, Library of Congress; The Philosophy of World Community, Dr. Edgar S. Brightman, professor of philosophy, Boston University; Human Differences and World Order, Dr. Margaret Mead, assistant curator of Anthropology, American Museum of Natural History; Toward a New Concept of Man, Dr. Irwin Edman, professor of philosophy, Columbia University; The Catholic Church and the World Order, the Rev. John LaFarge, S.J., associate editor of *America*; The Protestant Churches and World Order, Dr. John C. Bennett, professor of Christian theology and ethics, Union Theological Seminary; The Jewish Contribution to a World Order, Dr. Mordecai M. Kaplan, dean of the Teachers' Institute and professor of homiletics, Jewish Theological Seminary; Democracy in Ad-

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GROUP RELATIONSHIPS

This is an impressive list, but no more so than the list of lecturers for the luncheon survey course. The subject there is Civilization and Group Relationships. The course runs only from October 19th to January 25th. The subjects and lec-

turers are well worth knowing: Dr. Robert M. MacIver, professor of political philosophy and sociology, Columbia University, presides throughout and gives the first lecture, "Introduction to the Subject." Then follow:

Groups and Economic Opportunity, Dr. James P. Gifford, assistant professor of law, Columbia University; Groups and Social Status, Dr. Robert S. Lynd, professor of sociology, Columbia University; Groups and Educational Advantage, Dr. Edmund DeS. Brunner, professor in rural education, Teachers' College, Columbia University; Religion and Minority Groups, the Most Rev. Dr. Henry St. George Tucker, the Presiding Bishop; Group Discrimination and Culture Clash, Joseph S. Roucek, chairman, department of political science and sociology, Hofstra College; Group Discrimination in Industry, Mark Starr, educational director, International Ladies' Garment Workers' Union; Group Discrimination in the Professions, Eduard C. Lindemann, New York School of Social Work; Education and Group Prejudice, Karl N. Llewellyn, associate professor of law, Yale University; Education and Group Advantage, Dr. I. L. Kandel,

Teachers' College, Columbia University; Democracy and Minority Groups, Dr. Donald R. Young, professor of sociology, University of Pennsylvania; Group Discrimination and Religion, the Rev. John LaFarge, S.J., associate editor, *America*.

The final lecture will be given by Dr. MacIver, on The Ordering of a Multi-Group Civilization.

There are other courses with other distinguished leaders. It is to be regretted that the only noted representative of the Episcopal Church is the Presiding Bishop, and he with only one lecture. On the other hand, it is good to see among the names of the advisory committee of the institute that of the Very Rev. Dr. Hughell E. W. Fosbroke, dean of the General Theological Seminary.

Full information as to the many courses may be secured from the Institute for Religious Studies, 3080 Broadway, New York 27, N. Y.



CHURCH SERVICES



DELAWARE—Rt. Rev. Arthur R. McKinsty, D.D., Bishop

St. Peter's Church, Lewes
Rev. Nelson Waite Rightmyer
Sun.: 11:00 A.M.
All Saints', Rehoboth Beach, 9:30 A.M.

LONG ISLAND—Rt. Rev. James P. DeWolfe, D.D., Bishop; Rt. Rev. John Insley Blair Larned, D.D., Suffragan Bishop

St. Paul's Church of Flatbush, "In the Old Dutch Section of Brooklyn," Church Ave. and St. Paul's Place, B.M.T. Subway, Brighton Beach Line to Church Avenue Station
Rev. Harold S. Olafson, Rector
Sun.: 7:30, 8:30, 11 a.m. & 8 p.m.; Thurs.: 10 a.m., Holy Communion and Spiritual Healing; Daily: Holy Communion 7:30 a.m., Saints' Days, 10 a.m. Choir of 60 Men and Boys

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop

St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.
Rev. Neal Dodd, D.D.
Sunday Masses: 8, 9:30 and 11.

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop

St. George's Church, 4600 St. Charles Ave., New Orleans
Rev. Alfred S. Christy, B.D.
Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

MAINE—Rt. Rev. Oliver Leland Loring, Bishop
Cathedral Church of St. Luke, Portland
Very Rev. P. M. Dawley, Ph.D.; Rev. G. M. Jones
Sun.: 8, 9:20, 10, 11 & 5; Weekdays: 7:30 & 5

MASSACHUSETTS—Rt. Rev. Henry Knox Sherill, D.D., Bishop; Rt. Rev. Raymond Adams Heron, D.D., Suffragan Bishop

Church of the Advent, Mt. Vernon and Brimmer Sts., Boston
Rev. Whitney Hale, D.D., Rector; Rev. Peter R. Blynn, Assistant
Sun.: 8:00 & 9:00 a.m. Holy Communion; 8:40 Matins; 10:00 a.m. Church School; 10:10 Class for Adults; 11:00 a.m. Class for Children (additional); 11:00 a.m. High Mass & Sermon; 5:15 p.m. Healing Service; 6:00 p.m. Solemn Evensong, Sermon; 7:00 p.m. Y.P.F. Weekdays: Holy Communion 7:45 a.m. daily and 9:30 a.m. on Thursdays & Holy Days; Matins daily 7:30 a.m. and Evensong at 6:00 p.m. Confessions, Saturdays 5 to 6 p.m. and 7:30 to 8:30 p.m. (and by appointment).

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop

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Cathedral of St. John the Divine, New York
Sun.: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days, & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); Open daily 7 A.M. to 6 P.M.

Church of the Ascension, Fifth Ave. & 10th St., New York
Rev. Donald B. Aldrich, D.D., rector (on leave: Chaplain Corps, U. S. Navy)
Rev. Vincent L. Bennett, associate rector in charge
Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers, Tuesday through Friday.

Church of the Heavenly Rest, 5th Ave. at 90th St., New York
Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover, Rev. George E. Nichols
Sun.: 8, 10 (H.C.), 11, M.P. & S.; Weekdays: Thurs. & Saints Days, 11 H.C.; Prayers daily 12-12:10; Tues., 12 Intercessions for the sick.

Chapel of the Intercession, 155th St. and Broadway, New York
Rev. Joseph S. Minnis, Vicar
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9:40, 10, 5:00 P.M.

St. Bartholomew's Church, Park Ave. & 51st St., New York
Rev. Geo. Paul T. Sargent, D.D., Rector
Sun.: 8 Holy Communion; 9:30 and 11 Church School; 11 Morning Service and Sermon; 4 p.m., Evensong, Special Music. Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer.

St. James' Church, Madison Ave. at 71st St., New York
Rev. H. W. B. Donegan, D.D., Rector
Sun.: 8 Holy Communion; 9:30 Church School; 11 Morning Service and Sermon; 4:30 p.m. Victory Service; Holy Communion Wed., 8 a.m. and Thurs., 12 M.

NEW YORK—Cont.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York
Rev. Grieg Taber
Sun. Masses: 7, 8, 9, 10, 11 (High)

St. Thomas' Church, 5th Ave. and 53rd St., New York
Rev. Roeliff H. Brooks, S.T.D., Rector
Sun.: 8, 11 a.m. & 4 p.m.; Daily Services: 8:30 Holy Communion; 12:10 Noonday Services; Thurs.: 11 Holy Communion

Little Church Around the Corner
Transfiguration, One East 29th St., New York
Rev. Randolph Ray, D.D.
Sun.: Communion 8 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4

Trinity Church, Broadway and Wall St., New York
Rev. Frederic S. Fleming, D.D.
Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

PENNSYLVANIA—Rt. Rev. Oliver J. Hart, D.D., Bishop

St. Mark's Church, 1625 Locust St., Philadelphia
Rev. Frank L. Vernon, D.D., Rector
Sun.: Low Mass, 8 and 9 A.M.; High Mass and Sermon, 11; Evensong and Devotions, 4; Daily Masses, 7 and 7:45. Also Thursdays and Saints' Days, 9:30 A.M. Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

RHODE ISLAND—Rt. Rev. James DeWolf Perry, D.D., Bishop; Rt. Rev. Granville G. Bennett, D.D., Suffragan Bishop

Trinity Church, Newport
Rev. L. L. Scaife, S.T.D., Rev. K. W. Cary
Sun.: 8, 11 A.M., 7:30 P.M.
Tues. & Fri., 7:30 A.M. H.C.; Wed., 11; Saints' Days: 7:30 & 11

SPRINGFIELD—Rt. Rev. John Chanler White, D.D., Bishop

St. Paul's Pro-Cathedral, Springfield
The Rev. George W. Ridgway
Sundays: Mass, 7:30 and 10:45 A.M.
Daily: 7:30 A.M.

WASHINGTON

St. Agnes' Church, 46 Que St., N. W., Washington
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge
Sun. Masses: 7, 9:30, 11; Vespers and Benediction 7:30
Mass daily: 7; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis; Rev. Francis Yarnell, Litt.D.
Sun.: 8 H.C., 11 M.P.; 6 p.m. Y.P.F., 8 p.m., E.P.; 1st Sunday of month, H.C. also at 8 p.m. Thurs. 7:30; 11 H.C.

CHANGES

Appointments Accepted

ALVAREZ, Rev. FRANK R., formerly priest-in-charge of the Church of the Holy Trinity, Pahokee, Fla., is now curate at St. Stephen's Church, Coconut Grove, Fla. Address: Box 85, Miami 33, Fla.

BLAICKIE, Rev. FRANK E., formerly rector of St. Paul's Church, Portland, Me., and priest-in-charge of St. Peter's Church, East Deering, Portland, Me., is to be assistant of St. John's Church, and vicar of St. Michael's Italian Church, Bridgeport, Conn., effective October 31st. Address: 554 Tunix Hill Road, Bridgeport, Conn.

CARSON, Rev. THOMAS H., formerly rector of Christ Church, Greensburg, Pa., is to be dean of the Cathedral Church of St. Stephen, Harrisburg, Pa., effective November 25th. Address: 215 N. Front St., Harrisburg, Pa.

DALEY, Rev. JOHN E., formerly curate at St. Stephen's Church, Coconut Grove, Fla., is now vicar in charge of the Church of the Redeemer, Avon Park, Fla.

HARRIS, Rev. R. M., formerly rector of the Church of the Good Samaritan, Sauk Center, Minn., is now rector of St. Luke's parish, Willmar and priest-in-charge of St. John's, Olivia. Address: Willmar, Minn.

HOYE, Rev. F. ORLO, formerly deacon in charge of Church of the Holy Communion, Redwood Falls and St. John's Church, Olivia, is now deacon in charge of St. Andrew's, Waterville; Calvary, Waseca; and St. John's, Janesville. Address: Waterville, Minn.

INSLEY, Rev. L. IRVING, formerly priest-in-charge of Holy Cross, Houston, Texas, is now rector of Calvary Church, Bastrop, Texas.

KATES, Rev. FREDERICK WARD, formerly rector of Trinity Church, Seneca Falls, N. Y., is to be rector of Christ Church, Oswego, N. Y., effective November 15th. Address: 70 West Cayuga Street, Oswego, N. Y.

MATHEWS, Rev. D. ROY, formerly non parochial of the diocese of Chicago, is now priest-in-charge of the Church of the Good Samaritan, Oak Park, Ill. Address: 1121 N. Humphrey Ave., Oak Park, Ill.

PUTNAM, Rev. FREDERICK W., formerly priest-in-charge of the Church of the Good Shepherd, Windom, and St. John's Church, Worthington, is now rector of Trinity Church and student pastor at the University of Iowa, Iowa City, Iowa.

STAMS, Rev. GEORGE A., formerly rector of St. Philip's Church, Omaha, Neb., is to be priest-in-charge of St. Andrew's Church, Evanston, Ill., effective November 15th. Address: 1930 Darrow Avenue, Evanston, Ill.

VOLLMER, Ven. MYLES A., of Lewistown, Pa.,

has been elected Archdeacon of Altoona, diocese of Harrisburg.

YERXA, Rev. THOMAS M. W., formerly student at the Virginia Seminary, is now deacon-in-charge of St. Paul's Church, Orange, Texas. Address: 609 Main Street.

Military Service

BECKER, Chaplain M. R., USNR, can now be reached c/o Fleet Post Office, New York, N. Y.

GUBBINS, Chaplain JOSEPH WM., formerly post chaplain at Camp Rucker, Ala., is now 1st regimental chaplain of the 1st C.W.S. Regiment, R.T.C., Camp Sibert, Ala. Home address: Fountain City, Wis.

KNIGHT, Chaplain JOHN T., can now be reached at A.P.O. No. 845, The Chaplain's Office, c/o Postmaster, New York, N. Y.

Resignations

HAUPT, Rev. DAVID R., formerly rector of St. Andrew's, Waterville, and priest-in-charge of Calvary, Waseca, and St. John's, Janesville, resigned as of October 1st to become an instructor in Breck Episcopal School for Boys, St. Paul, Minn. Address: 2477 Como Avenue, W., St. Paul.

ROBERTSHAW, Very Rev. GEORGE A., has resigned the deanship of the Cathedral of the Incarnation, Garden City, L. I., and his temporary address is: Hotel Gramercy Park, Gramercy Park, New York City.

Changes of Address

GOLDER, Very Rev. JAMES T., formerly at 914 S. Santa Fe Ave., Salina, Kans., is now at 150 S. 8th St., Salina, Kans.

JOHNSON, Rev. LOUIS W., formerly at 4326 Brown Street, Philadelphia, Pa., is now at 2301 W. Hagert Street, Philadelphia, Pa.

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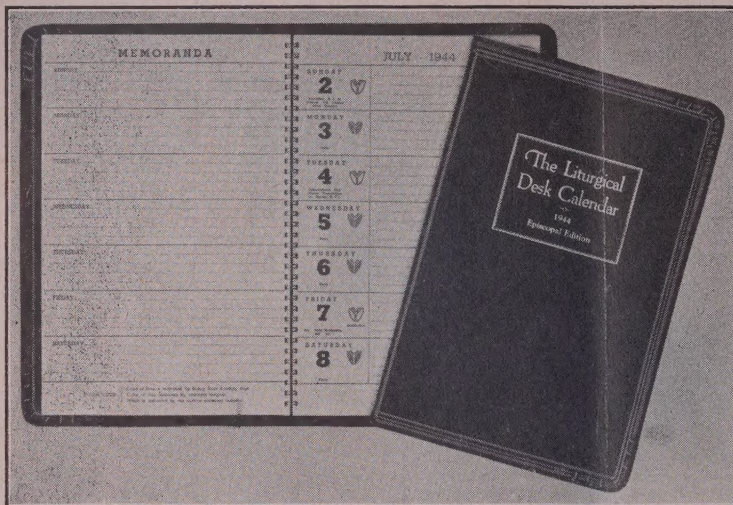
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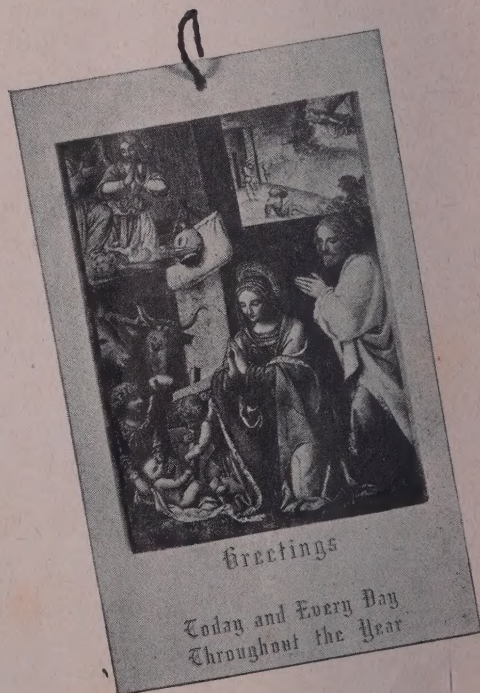
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